

THE
RESULT
OF
False Principles:

OR,
ERROR CONVICTED
By its own
EVIDENCE.

Managed in several *DIALOGUES*.

By the Author of the *Examination of Tylennus*
before the TRYERS.

Lawrence Womack D.D.

Ex veris possit nil nisi vera sequi.

PSAL. 64. 8.

So they shall make their own tongue to fall upon themselves.

Whereunto is added a learned *Disputation* of Dr. GOADES,
sent by King *JAMES* to the Synod at *Dort*.

authr

L O N D O N,

Printed for *William Leake*, and are to be sold at the signe of the
Crown in *Fleet-street*, between the two Temple-Gates. 1661.

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DIOTREPHES

HIS

DIALOGUES:

WHEREIN

It appears, beyond all possible Evasion, That the *Doctrine* of Gods *Decrees*, and the *Articles* annexed, whether as it is drest up by the *Supra-Lapsarians*, or as it is espoused (after a little finer trimming) by the *Infra-Lapsarians*, is

- I. *Not practicable* in the exercise of the Ministerial Function.
- II. *Not serviceable* to the interest of souls.
- III. And *not according* to Godliness.

WITH

An Additional *Dialogue*, to satisfy the *Doubts* of Conscience, affrighted at (that which Mr. *Calvin* both made and call'd) *The horrible Decree of Reprobation.*

1 Theſſ. 5. 21.

Prove all things : hold fast that which is good.

Whereunto is added a learned *Disputation* of Dr. GOADES, sent by King JAMES to the Synod at Dort. X

L O N D O N,

Printed for William Leake, and are to be sold at the sign of the Crown in Fleet-street, between the two Temple Gates. 1661.



ERRATA.

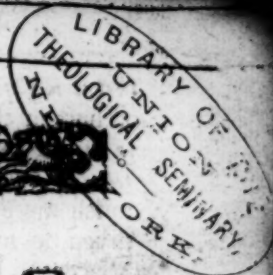
Page 19. marg. r. *de potentia absoluta*: p. 21. marg. r. *Statui*, & *tum Deus*: p. 23. marg. r. in *Sua Conc.* p. 31. l. 23. r. *them to such*: p. 32. l. 2. r. *Metaphysical*: p. 38. & 39. twice read, not serviceable, not practicable: p. 46. l. 14. r. *efficacy*, p. 64. r. not serviceable, not practicable, and l. 8. r. *rigid Supra-Lapsarians*: p. 71. l. 8. r. *Gospel*: p. 82. l. 18. r. *adde*: p. 83. l. 34. r. *See*: p. 100. l. 16. r. *decreeing these*: p. 131. l. 9. r. *if they be*: p. 138. l. 2. r. *may*: p. 214. l. 11. r. *Causals*: p. 222. l. 14. r. *alledgeable*: p. 229. l. 36. r. *should not lie*.

In the Disputation, p. 11. l. 12. r. *debase*.



READER,

In that distinction of Grace into *common* and *saving* (p. 196.) I speak according to the sense of some Calvinists, and so 'tis *Argumentum ad hominem*. For though it be true, that there is a Divine light and power, which may be called *Common Grace*, vouchsafed even unto *Heathens*; yet that Grace of Christs *purchasing*, which is recommended and offer'd to us in the Gospel is *zelus misericordie non indignus*, Tit. 2. 11. That it is not eventually saving in most men is, because they do *obscure* power, vid. Luke 7. 30. Acts 13. 46. *Jude* verse 4. 2 Cor. 6. 1. *Hebr.* 12. 15.



THE
P R E F A C E.



Has the Reader may not take offence at the running Title over the head of the following Papers, He is desired to take notice that by Calvinism, We understand that Doctrine, or Scheme of Gods eternal Decrees, (with the Articles depending thereupon) which was Calculated and drawn up by the devise of Mr. Calvin. Wherein, (notwithstanding the exactnesse of his method, and clearnesse of his expressions in other matters) He carries himself so doubtful and obscure, that a Right Reverend Person of great learning and judgment hath professed He could not certainly inform himself, from his own writings; whether he were a *Supra-Lapsarian* (as most speak him, and he seemeth often to encline much that way) or a *Sub-Lapsarian*, as sundry passages in the Book (of his Institutions seem to import.*

*Dr. Sander-
son B.ishop of
Lincoln in Dr.
H. Ham. Paci-
fick Discourse
p. 10.*

For that is the Book, that hath been commended generally, to all young Scholars, as the best and perfectest Systeme of Divinity, and fittest to be laid as a groundwork in the study of that profession.

*ibid. pag. 8.
ibid.*

*How advisedly, and with what successe this hath been done (as to the influence it hath had upon this Church of England) I shall not determine. I will not say of this Book, what Episcopus saith of his Writings in general,
that*

The Preface.

Ib.d.

that it is a question, whether they have done more good or hurt in the Church of God? But I must subscribe to the judgment of that excellent person* even now mentioned, That (I verily believe) it might have been much more useful, if the honour of his name had not given so much reputation to his very Errors. For what Vincenius Lirinensis saith (as I remember.) of Origen and Tertullian, That they were Magna tentatio, a great temptation, I may not without reason, affirm of him; And such is the temper and complexion of these his Institutions, They require to be read with a good preparative, (that I say not, Antidote, to use the same Reverend Bishops words,) such as he found that excellent piece of learned Hooker's Ecclesiastical Politie, to have been unto himself.

Ibid.

There are Doctrines, not onely amongst the Romanists, but amongst such also as pretend to Reformation, which, though they do not rase the very Foundation, are yet very apt to frustrate the wisest Method, that can be prescrib'd for the improvement of holinesse, apt to obstruct, or intercept the cordial superstructing of Christian life, or renovation, where the Foundation is duly laid; as is observed and irrefragably evinced by that Reverend and most learned* Dr. Hammond.

* Of Furdam.
p. 108.

p. 115. 120.

1 P. 135.

He doth instance in the perswasion of the Solifidian, and the Fiduciary, which I shall not here insist upon. For that Doctrine of Christ's dying for none but the Elect, He makes it evident, That the use of the Ministry is made void and of none effect where this Doctrine is espoused, That all attempts, whether for the Reformation of the vicious, or the comfort of the disconsolate despairing Christian, are vaine and fruitlesse, if he hath once gotten into this hold, and remains fortified in the believe of it.

That

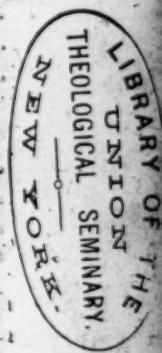
The Preface.

That the Doctrine of Irrespective Decrees of Election and Reprobation, with that of the Predetermination of all events, is of as ill consequence, noxious and destructive to practice, He makes appear too by solid argumentations; Proving how they take off the force, of ^{lbid. 147. &c.} *Promises; 2 of Terrors, 3 of Commands; (those three common standing inducements and engagements to obedience) That they offer us a very fair and great temptation, to intermit our watch, to slacken our diligence, to give a Superfedeas to all industry in working out our salvation.*

For, (to produce the judgment of another very worthy and learned Person, whose writings would be more highly valued, and more eminently useful, could they meet with more studious Readers;) They (against whose Opinions we contest) under the Title of Gods Free-Grace, do maintain, that the Promises of the Gospel, and our right in them, depends not upon the truth of mens Christianity. As if God, saith he, were not free enough of his Grace, if he should reserve himself a duty of being served (as by Christians) upon those to whom he tenders life everlasting, upon such termes. It is no new thing in England (as he goes on) to hear of those who profess, that God sees not, nor can see any sinne in his Elect; so that it will undeniably follow from their opinion, that there is no mortal sinne but repentance; because that must suppose, that a man thought himself out of the state of Grace; by the sin whereof he repents, &c.

Having back'd his reason with some examples, that, (according to this Doctrine) a man may presume of his own salvation; not supposing that he believes and lives as a Christian. This Reverend Author proceeds thus, [The same:]

M. Herbert
Thordike his
duc way of
composing &c.
p. 16.



The Preface.

same is the consequence of a Position, I will not say in-
joyned by any Party, but notoriously allowed among us;
That Justifying Faith consisteth in believing that a man
is one of them that are Predestinate, whom God sent our
Lord Christ to redeem, and none else. For, how can he
think himself obliged to make good the profession of a
Christian, who thinks himself assured of all that he can
attain to, by so doing, not supposing it [to be done]?
Indeed it may be said, that our Antinomians and En-
thusiasts, and other Sects among us (whom no conceits with-
out this could have seduced to their several frenzies), do
think themselves justified from everlasting, by Gods De-
cree to send Christ for that purpose; whereas this opini-
on dateth justification from the instant that God reveal-
eth the said Decree by his Spirit; in which Revelation
they think that Justifying Faith consisteth. And certain-
ly there can be no reason why God, receiving men into
Grace only in consideration of Christs obedience, should
suspend their reconciliation upon that knowledge of his
purpose, which he giveth them by Faith. For what can
be more unreasonable, than that God should justify a
man, by revealing to him that he is justified? But the o-
pinion is not the lesse destructive to Christianity, because
it is the more unreasonable. Now it is possible that the ef-
fect of this position may be stilled, and become void in
some; by reason of other truths, which (contradict the
same indeed, and yet) are believed by them, not seeing
the consequence of their own persuasion. But those, who,
besides this position do pertinaciously hold absolute pre-
destination unto glory, those I maintaine are in an
error destructive to Christianity, that is, in an Here-
sie. And therefore this Doctrine being such, it is no
way enough, that it is no way enjoyned to be taught, but
it

The Preface,

*'it is requisite that it be disclaimed, by those that pretend to re-
cover the unity of a visible Church. For there can be no
Church where any thing destructive to Christianity, (which
the being of the Church supposeth) is notoriously allowed
to be taught. This is the judgment of Master Thorndike,*

*If you would enquire into the judgment of that Oracle
of learning, (the present Bishop of Lincoln, you have the ubi supra p. 11
Result of his thoughts and studies about these controversies,
delivered in his own letters, printed by Doctor Hammond,
with his own approbation, [I made it my business (saith
he,) to take a survey of the several different opinions con-
cerning the ordering of Gods Decrees, as to the sal-
vation or damnation of men. — Which opinions,
the better to present their differences to the eye, uno qua-
si intuitu, for their more easie conveying to the under-
standing by that means, and the avoiding of confusion
and tedious discourings, I reduced into five Schemes
or Tables. — Having all these Schemes before my eyes
at once, so as I might with ease compare them one with
another, and having considered of the conveniences and
inconveniences of each, as well as I could, I soon dis-
cerned a necessity of quitting the Sub-lapsarian way (of
which I had a better liking before) as well as the Su-
per-lapsarian, which I could never fancy.] Thus that
most learned and Reverend Prelate.*

*Had other men the like learning, judgment and tem-
per, they must needs see the like inconveniences, and
would then, I hope, acknowledge (with that worthy Bishop)
a like necessity of quitting those so noxious Opinions. Which
how much they may contribute to the obstructing of good
life, and the growth of sinne, and the evacuating the pow-
er of Christianity it self, judicious persons may easily dis-
cern, if they will not shut their eyes, but give themselves
a the*

The Preface.

the liberty impartially to consider these ensuing Dialogues; Wherein I have endeavoured, with all possible perspicuity, to discover their dangerous consequences, with those grosse and palpable absurdities, which attend them.

For in the first Dialogue, (wherein many of the most notory Controversies of Divinity, are cloven asunder, and made Jewell, that will serve as well to warme as to enlighten the most weak and feeble minds) I have shewed, how, according to those opinions, it will be neither matter of advantage, nor disadvantage to an Infidel, to embrace t^e Profession of Christianity. In the second, I have demonstrated, how impossible it is, for a man that understands how to manage these Principles, (by reducing them to practice) to be convinced of a possibility to become better. And this follows with so great evidence, that, I remember, that profoundly learned and judicious Doctor Thomas Jackson, desired only these two Concesssions [That God hath Free-will to do good, and man Free-will to do evil.] For the confutation of his Opposites, who frame such an absolute Decree as deprives God himself as well as man of all Liberty to do any thing otherwise, than it is now eventually done.

*From hence it follows unavoidably that all care and industry is unnecessary, and consequently, the third Dialogue doth evince this Doctrine to be a Sanctuary for the secure, and a Superfedeas unto Duty; for if all things come to passe unavoidably, as the Reverend and learned Dr. Thomas Goad * argueth, What need I care what I do? Yea, if I shall care, I shall care, whether I will or no.*

* In his Dispute concerning the Necessary and Contingency of Events &c. M. S.

And this Engine is of so strange a force (as is declared in the fourth Dialogue) That though it lulls a man securely asleep in a placid course of sinning, yet it preserves his State, of Grace, and Salvation immovable. Mr. Thorne-dike

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dike hath given us some remarkable examples to this purpose. I think, saith he, I am duly informed of a Malefactor dying upon the Gallows, that professed, to the strengthening of his Brethren, that he had overcome all temptation to repentance, acknowledging that since his being in prison, he had been strongly moved to repent. And that one of *Hacks* three Conspirators, when he was come to himself, continued to profess; that he thought himself in the state of Gods Grace all the while. And he quotes a Pamphlet, (written to satisfy the godly party in Wales, being offended at the late Usurpers * proceedings) * O. C. which alledgeth, That we are not to be judged at the last day, either by our Works, or by our Faith, but by Gods everlasting purpose concerning each of us; By vertue whereof Christ being alive at the heart, the violation of all his engagements to them, by usurping over them as over others, made no difference in his estate towards God. And this, that execrable Regicide and Usurper Himself caused to be published. Vbi supra. 26

Nay, such is the power of this Doctrine, it provides the Presumptuous Miscreant of a Charm to secure him even against Security it self; For saith Rutherford *, Securita- * Extrait. Apol. p. 54. E.
tem non cadere in regnitum credimus, quippe cui Deus ex foederis gratiosi promisso disertè promissit inditutum in cor ipsius timorem sui, ut non recedat à Deo. And he abuses the holy Text [Jer. 32. 40.] (as if it were an absolute promise,) to make it good. What care needs he take, that beleeves, 'tis as possible for God to lye, as for himself to fall into Security.

By the fifth Dialogue, it appears impossible to improve the use of the Ministry, for the satisfaction and comfort of a poor dejected and despairing soul, that hath imbibed these Doctrines. And this we may observe to be exemplified

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in the Relation of Franciscus Spira.

And now I must assure the Reader, I have managed the Pretensions of our Opposites, with all the fidelity and skill I could, to make them serve those ends for which they have design'd them; And if I have left out any thing that might be said to their advantage, it was not want of will, but memory. I am sure, they cannot justly accuse me of a Design to render their Opinions odious, by misreporting them; For I produce nothing but what they have deliver'd in their publick writings; And, in their favour, I think, I have said somethings, which they have not said, with so much advantage, for themselves.

What the issue of this undertaking will prove, let the Reader judge. But if I be not mistaken, he will find that the Dagon of Error is fallen prostrate before the Arke of Truth, and hath done deserved execution upon it self, while the head and hands thereof, have, by a lawful kind of stratagem, been employ'd to co-operate to their mutual and irrecoverable destruction.

The Writings which I have most frequently made use of, are those of Mr. Baxter and Dr. Twisse, (for [That consideration of the Doctrine of the Synod of Dort and Arles reduced to practice] (though he hath not put his name to it, and hath mistaken Arles for Alez, as Tilenus writ it) is undoubtedly his; as appears by sundry Indications in the work it self) These writings, I say, I have most frequently made use of, to make it appear That the sharpest pens are unable to cut these Controversies by an even thread, when they follow either the Supra-Lapsarians, or the Sub-Lapsarians Method.

I have therefore added a sixth Dialogue, wherein I have made use of a Systeme of moral rational and solid principles, to satisfy the doubts of the Disconsolate, (represented

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sented under the person of Desolatus,) and to rescue him from those sad affrights, wherewith Mr. Calvin's Scheme of the Decree of Reprobation, had astonish'd him.

To this end, the most considerable Texts of holy Scripture, that afford matter of objection, are likewise explain'd and cleared. And all this is performed, I trust, in a way of Discourse so familiar, and contains so great a variety of matter, that it will invite the Readers Fancie, and give him ease, and delight in the perusal, and make a greater impression upon his judgment.

I have but onething more to do, to end the Readers trouble, and that is to enter my appeal to the Court of Heaven, against all possible clamours of any prejudic'd and engaged party, and with it my Protestation, That I have no design to continue the breaches of the Church, much lesse to make them wider. God knows 'tis my grief to see them so wide as they are, and mens spirits generally so averse and obstinate to all probable expedients for the healing of them.

My only aime is to vindicate, 1. The honour of the Divine Attributes, which are so much eclipsed; and 2. The usefulness of the sacred Ordinances, which are so much made frustrate; and 3. The necessity of our Duty, which is so much evacuated, by the intervention and influences of these Doctrines.

And though Truth convey'd in such a way of intercourse, comes like a Receipt with a Probatum est stamp't upon it; yet because some men may be so confidently quick-sighted, as to imagine themselves in a capacity to wipe off that soile, that hath fall'd upon those Perfections, and to remove that contempt that lies upon these Dispensations, and to recover and reinforce the life and vigour of Christian Duties, and to performe all this upon the account of those opinions we contest against; He is therefore earnestly invited (whoever he

The Preface.

be) to apply himself to this great affair, and to lay aside all Animolites, and to pretermitt all unhandsome reflections, what it may appear he consults nothing in this enterprize, but the Glory of the ever blessed Trinity, the peace of Christs Church, and the interest of immortal Souls. And he that gives not a fair reception and welcome to such a performance, if it brings any degree of satisfaction with it, I shall, for my part, look upon him, as one that loves not the Lord Jesus Christ; and therefore let him be Anathema, Maranatha.



THE



THE GENERAL ARGUMENT.

THose Articles of Religion, which are *unprofitable* for Doctrine, for reproof, for correction, for instruction in righteousness, are *not practicable* in the exercise of the Ministerial Function, *not serviceable* to the interest of souls, *not according to godliness*.

The Articles of Religion, concerning Gods Decrees, with their appendages, whether as drest up by the *Supra-lapsarians*, or as they are (after a little finer trimming) espoused by the *Sub-lapsarians*, are unprofitable for Doctrine, for reproof, for correction, for instruction in righteousness.

Therefore

The Articles of Religion concerning Gods Decrees, with their appendages, whether as drest up by the *Supra-lapsarians*, or as they are (after a little finer trimming) espoused by the *Sub-lapsarians* are *not practicable* in the exercise of the Ministerial Function, *not serviceable* to the interest of souls, *not according to godliness*.

The Major is evident, from the Apostles enumeration of the several uses of Holy Scripture *

* 2 Tim

The Minor is evidenced, beyond all possible evasion, in the ensuing Dialogues.

THE

THE
ARGUMENT

The first of the three parts of the argument is the statement of the facts. The second part is the statement of the principles of law which govern the case. The third part is the application of the principles of law to the facts of the case.

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THE

THE FIRST
DIALOGUE
BETWIXT
DIOTREPHEs and PAGANUS.

Paganus. Good day to you Sir, 'tis now so long since your Arrival in these Parts, that I hope it will not be unseasonable to ask you how the *Climate* agrees with you; how you like this Soile, and the situation of the Countrey; and I shall add this request to you, that you would take the freedom, as if it were the place of your Nativitie, to acquaint me with your wants, that I may take order for your further Accommodation.

Diotrephe. Sir, I am much obliged to you for your Civility; for which I return my hearty thanks, and shall be ready to serve you in the capacity of a stranger. I am much affected to this *Climate*, and the more, because it agrees so well with my constitution; and most of all, for the extream *Civility* I find amongst the *Inhabitants*. Sir, you have a fruitful Soile, and therein you see much of the riches of Gods bounty; and you have a sweet light, and warm influences; and these, as they serve to discover somewhat of his Wisdom and Beauty to you, so they serve to bring his Blessings to maturity and ripeness for you: But Sir, as your own observation prompts you to the notice, how fading and unsatisfactory all these things are; so let me tell you (for indeed this may be the best instance of my Gratitude and Charity) that I can give you *Intelligence* of a better Countrey; for the same

whereof, to the unspeakable joy and glory of the Inhabitants, the *Almighty* hath been pleased to disburse the richest treasures of his Bounty; and the Fruits that grow there, do never fade, but administer a durable satisfaction, and are perpetuated to an everlasting enjoyment; for indeed in their passages thither, they that obtain an interest in it, have all their Rags of infirmity strip't off, and are clothed with Immortality.

Paganns. Such a place Sir would invite a huge ambition to make a Voyage, if the journey were not too far to travel thither: But perhaps, unless one could procure a happy settlement there, the thoughts of a return would alloy the sweetness of the pleasure while one converses there.

Diotrephes. Sir, such as are bound for that Place, make no Return: If they be accounted worthy of admission into that Society, as their hearts are immediately setled upon the state of Bliss, wherein they are swallowed up; so do they receive possession of their several *Mansions* that are establish't to all Eternity.

Paganns. I pray, in what part of the World is this Kingdom situated?

Diotrephes. Not in this World Sir, it is above all Heavens!

Paganns. But where should we find a Ladder long enough to reach up thither to convey us to it?

Diotrephes. Almighty God hath made a Ladder for us himself, and sent it down to convey us thither.

Paganns. That is a great Mystery to my understanding. I pray what may that Ladder be made of? We have no Trees that are long or strong enough for such a service.

Diotrephes. This Ladder is made of the Tree of Life that grows in the Paradise of God. Indeed it is the Son of God himself; who is therefore styled, *the Way, the Truth, and the Life*; for so God loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have life everlasting.

Paganns. What need was there of such a Dispensation? could he not have made us happy otherwise?

Diotrephes. God did make man upright at his first Creation, and allowed him a communion with himself, and fair hopes, upon the proof of his constant obedience, of further happiness.

And a discouragement unto Christianity.

but, upon the temptation of the Devil, he violated the Command which his Maker had given him, and so betrayed himself, and all his Offspring to a State of misery, sin and ruine: But it pleased God, that his own Son out of his love to man, should interpose himself for our Redemption. To this end he cloathed himself with our nature, and became obedient, not only in a way of action to the whole Law of God, but in a way of suffering too; for he humbled himself to the death of the Cross, that suffering in the flesh, he might satisfy Gods justice, and purchase a people to himself by the price of his own dearest blood; and as many as will heartily submit to him, and faithfully believe in him, shall be endued with his Spirit; and finally, inherit Eternal Life in his Kingdom.

Paganus. This I confess a wonderful Condescension of the Divine Compassion; but that God should send his Son, and so much debase him, and all to exalt us; This is a Mystery so far above the pitch of my apprehension, that Humane Reason cannot entertain it upon the account of a naked Proposition. That you may gain Credit therefore to this Doctrine, you had need produce good evidence for the proof of it.

Diotrephes. Without controversy great is the Mystery of godliness; God was manifested in the flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the world, received into glory. While he conversed here on Earth, he confirmed his Doctrine by a World of Miracles; and after he was put to death, he rose again from the dead the third day; and ascending into heaven, he sent down the Holy Ghost to inspire his Apostles; who being so instructed, foretold things to come, struck hypocrites dead with the word of their mouth; and by the same power raised up others from the dead, suffered all the affronts and indignities a wicked World could inflict upon them, at the instigation of the malicious Spirit; and for no advantage in this world, but only upon the assured hopes of their Masters promises, that relate to another life, and the world to come; at last having finished the course of their Ministry, with an invincible patience and alacrity they sealed their Doctrine; and the Testimony which they held concerning the Saviour of the World, with their heart-blood. Hereupon the great Apostle, who himself was offered up upon the Sacrifice and Service of this Faith, cries out to us in these words, How shall we escape, if we neglect so great salvation;

Mat. 2. 3. 4. which is the first began to be spoken by the Lord, and was confirmed unto us by them that heard him, God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will!

Paganus. I must acknowledge that these Arguments which you alledge (supposing your Tradition for the matter of Faith unquestionable) are highly credible: But if I assent to your Gospel, and embrace the Christian Religion, will the Faith that is begotten in me upon these Motives, be a Divine Faith, and sufficient for my salvation?

Diotrephes. I am loth to deliver any thing to you for sound Doctrine without good warrant; and therefore I shall say nothing to that part of your Quære, whether a Faith of this extraction may be called a Divine Faith or no: But our Learned men do usually call such a Faith an Historical Faith, and distinguish it from that Faith which is saving. "To this purpose, I remember a great Divine denying that it is Gods purpose to give the Reprobates Faith, he addeth, [yet you will say, God punisheth them for refusing to believe; I grant he doth; for this refusal (saith he) is the free act of their wills; and by meer power of nature, they might abtain from this refusal, and have believed, as well as Simon Magus did, as well as profane persons do, as many an hypocrite do, which is only Fides acquisita; and it is well known, they believe many a vile legend.

"But then he will say, such a Faith shall never save them; and I willingly confesse (saith he) it shall not; for it never brings forth any love of the Truth, any conformity thereto in their lives; yet are they never awhit the less inexcusable that refuse to believe. Dr. Twisse Considerat. of the Doctrine of the Synod of Dort and Arles reduced to the practice. page 47.

Paganus. What benefit will this Historical Faith do me? If I cannot be saved by it, why should I embrace it?

Diotrephes. By this you know the Object of Faith in General, what you are to believe of God and Christ, and the Holy Ghost, what Christ hath done, and will do for you; and what he commands you to do for him, and what you may expect from him; and all this you assent to by an Historical Faith.

Paganus. Will this Faith do me no hurt or disadvantage, if I obtain not the other, which you call a saving Faith?

Diotrephes. Yes, it will make you *guilty* of a greater condemnation; for it is better not to know the way of Truth, than to turn from the holy Commandment delivered to you, and the last state of such persons is worse than the first.

2 Pet. 2-19, 20
21, 22

Paganus. Are not this *Saving*, and that *Historical Faith* always associated and link't together? For if not, then it were better, it one cannot have the *Saving Faith*, to be without the *Historical* too, rather than have *this* alone to our greater condemnation.

Diotrephes. They are not alwayes in *Conjunction*; yet we must not neglect this, when God affords us the *Revelation*, and the *Means* of it; for this makes way for the other, which cannot be had without it.

Paganus. Are all men then (to whom he is preached) bound to believe in *Christ* the Redeemer?

Diotrephes. Yes; for when he sent out his *Apostles* to preach the Gospel, he gave them this Commission; Go ye into all the World, and preach the Gospel to every Creature. He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned. And again, The Father loveth the Son, and hath given all things into his hands. He that believeth on the Son, hath everlasting life; And he that believeth not the Son, shall not see life; but the wrath of God abideth on him.

Mar 16. 15, 16.
Do any of our Divines deny that God commands all in the Church, all that hear the Gospel to believe, whether Elect or Reprobates? Dr. Twisse *ibid.*
John 3-33, 36

Paganus. Did the Son of God dye for all, and redeem all, that they should believe on him?

Diotrephes. No; but is pleased God to give unto *Christ* his Son from all Eternity, a people to be his seed, and to be by him in time redeemed, called, justified, sanctified and glorified; neither are any other redeemed by *Christ*. The Declaration of the Congregational Churches, at the Savoy, Chap. 8. n. 1. with Chap. 3. n. 6.

Paganus. How can God in justice oblige those to believe in *Christ* as their Redeemer, for whom he died not, and therefore were not redeemed by him? Does he eye them to believe a lye?

Diotrephes. All men that live under the dispensation of the Gospel, are eyed to believe in *Christ*, but for several ends; his

Hence the Ministers of Synodes, call

this command in respect of the Elect, *Mandatum obedientiae*; but in respect of the Reprobate, *Mandatum probationis*. De Gratia & Meritis Christi Universal. Quæst. 8. Art. Syn. Doc. Pag. 122. Part 2.

people and seed are tyed to believe, that by believing, they may be made partakers of the *benefits* of his death, and obtain *salvation* through him: The test are tyed to believe, that by *not believing*, they may be the more *inexcusable*, and liable to the *greater* condemnation.

Pagans. This is a strange kind of Faith! But suppose these men that are not of that seed you speak of, should believe in Christ, what would the issue of their Faith be? For though they should in that case believe in Christ, they should not be rewarded, because they believe a lye; and yet they could not be justly condemned, because in so believing, they should obey Gods command.

Diorophes. You suppose a thing impossible to come to pass; for those men you speak of, cannot *savingly* believe, grace sufficient and necessary to the production of such a Faith being denied them; and yet they shall be punished for not believing.

Pagans. I am not satisfied how it can consist with Gods justice to bind his Creatures to impossible performances. And I should think, his goodness would rather incline him to reward, than punish them for refusing to believe a falsehood. But if you say God may lay such unreasonable commands upon us, I shall not dispute against it, though they seem to my apprehension, to be a very great impeachment of his justice and sincerity: But I pray, may not I take a little more time to deliberate about the business? It is a business of great importance, and I am loth to overshoot my self in it: I hope it may be sufficient, if I believe at the last moment of my life.

Diorophes. There is no more ready way to overshoot your self as you speak, than by your delays; Hereupon the Holy Ghost saith, To day if ye will hear his voice, harden not your heart; and, To day, while it is called to day; test your heart be hardened through the deceitfulness of sin; wherefore he saith, I have heard thee in an accepted time, and in the day of salvation have I succoured thee! Behold, now is the accepted time! behold, now is the day of salvation! And if you read the disputations of right to Sacraments, you will find that saving faith is (defined to be) a sinners assent to the truth of the Gospel in the Essentials, and a sincere consent that God be immediately our only God, and Christ our only Saviour, and the Holy Ghost our only sanctifier, and we his people in these Revelations. I say immediately, that is at present, because if it be only a consent

Hebr. 3.

2 Cor. 6. 3.

*By Mr. Baxter.
Disput. pag. 43.

consent to be such hereafter, it is not saying: And therefore in certain directions to prevent miscarrying in conversion*, the advice that is given you (Direct. 11.) is this, If you would not have this saving-work miscarry, I turn then this present day and hour, without any more delay, And this advice is backed and fortified with no less than * fifty such moving Considerations and Reasons as will certain'y convince you, if you be not unreasonable, of the folly of delay, and shew you that it concerneth you presently to return and believe.

* By Mr. Baxter
p. 381. to 439.

* Mr. Baxter ibi
pag. 381. &
p. 439.

Paganus. Well then, if the present time be Gods accepted time, and the day of salvation, I am content to take Gods time; and the happiness that comes along with it being so transcendent, as you have represented it, the sooner, the better. But all the question now is, whether it be in my power to return and believe?

Diotrephes. No, by no means; for you are yet in your natural state, and the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned: Nay, the carnal mind is enmity against God.

1 Cor. 2: 14.
Rom. 8: 7.

Paganus. How then comes this Faith to be wrought in him?

Diotrephes. It is not of himself, but it is the gift of God; he doth infuse it irresistibly, and worketh it in us without us, and that by an operation far mightier than that whereby he created the world, and raised up the dead. Synod of Dort. Chap. 3. and 4. Art. 13. and Reject. 6.

Paganus. If Faith be the gift of God, and wrought in us after such an irresistible manner; and likewise if now be Gods accepted time, and the day of salvation as you have told me; why is not that Faith even now wrought in me? The delay seems by your Discourse to be rather on Gods part, whose work this is, than on mine, to whom it is impossible, without him. I hope you would not have me perfwade my self that I am not of that seed of Christ you mentioned, in whom this work you say is peculiar.

Diotrephes. No Sir, I would not have you disheartned; for a whole Synod of Divines have determined, That those who do not effectually perceive in themselves a lively Faith, or a true sincerity of heart in Christ, the peace of conscience, an endurance of

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filial obedience, a glorying in God through Christ: and nevertheless
 as the means, which God hath promised that he will work these
 things in us, (such as these) we have to be cast down at the mention of
 Reprobation, not reckon themselves amongst the Reprobates; but must
 diligently go forward in the use of those means, and ardently desire,
 and humbly and reverently expect the GOOD HOUR of more
 plentiful grace. Synod of Dort. Chap. 1. Art. 16.

Paganus. Expect the good hour did you say? why this is
 a perfect contradiction to what you said before, viz. that [now]
 is the accepted time, and the day of salvation. And if I be com-
 manded to believe [now] certainly to make that Command just,
 and much more to make it not grievous, but light and easie (as
 the Gospel-commands are said to be) there goes a power along
 with that command to make it possible [now] and so my duty
 este what will become of your fifty moving Considerations to con-
 vince men of the folly of delay? But I remember you said, it was
 every mans duty living under the dispensation of the Gospel to be-
 lieve. Now if to make a man believe, be Gods irresistible work,
 and accomplish't by his Almighty power, not inferiour in mighti-
 ness, to that whereby he did create the World, and raise up the
 dead, How can this be a poor Creatures duty? Could we think it
 just in a good man, or consistent with his goodness, to impose an
 insupportable burden upon a child's shoulders, and to whip him,
 because he doth not carry it; when such is his weakness, that he
 sinks under it? Sure we should account this extream severity; and
 shall we attribute the like to God? God forbid!

Diutrophus. God may give what Loves he please; for his
 Sovereignty is absolute, his Dominion incontestable; he is bound
 to none, and gives account of his actions to none.

Paganus. I know Sir, tis impossible God should be obliged
 to his Creature, whether upon the account of any Law made by
 it, or of any benefit received from it; but yet the very nature of
 God, and that natural equity which is supereminent in him, God
 esteems as a Law to himself, and doth never transgress the dictates
 of it. And besides, God doth freely enter Into Bond unto his
 Creatures, as well by giving them a Law, as by making them a
 promise, for if he prescribes a Law, he is (in his own natural
 equity) bound to bestow grace and assistance necessary to the obser-
 vation of it; and if he promisseth a thing absolutely, he ought
 to perform it; if he promisseth a thing conditionally, he

condition being fulfilled, he is tyed upon the honour of his *truth* and *justice* to make that promise good, as appears plainly by that which you call and value as his own Word, *Mat.* 25. 24. *Hebr.* 6. 10. *1 John* 1. 9.

Diotrephes. I beseech you Sir, have you been instructed in Gods Word?

Paganus. I shall deal ingenuously with you; I have been long acquainted with your *Bible*, which you make the ground of your *Religion*: And I observe, it speaks very much of Heaven, and glorious things of a life to come, and calls upon you very earnestly to despise the World, and lay up your hearts and your hopes in Heaven; but observing withall, what insatiable avarice, ambition and luxury there is amongst you that profess *Christianity*; and how much more carefully (notwithstanding your demure pretences) you lay out your selves for Earth than Heaven, and what Factions you drive on to compass your ends; I have been drawn into a suspicion, that few of you do cordially believe your own Religion; or else that you think 'tis such a Religion as will save you by a *verbal* profession, though your practice be at utter defiance to all the Rules and Precepts of it. Besides, I have stumbled at some *Doctrines* which I have found in other of your Books; and it hath given me no small scandal to read (what I now hear from your mouth) that the God you worship should make such a severe Law (as you say he hath) for the regulating of his Creature, and yet deny that Creature a sufficient ability to perform it. How this can consist with that Justice by which the true God is supposed to govern the World, I confess I understand not.

Diotrephes. God help us! in many things we offend all. But you must not impute the fault to our Religion, which is *holy*, *just* and *good*; but to the Professors of it, who refuse to square their practice according to the Gospel-institution: But for the offence you take, that God enjoyns a Law, which is become impossible, you must know, we hold the justice of God excusable in this case; because he gave all mankind a sufficient power in their first Parents, whom he created after his own Image in *righteousness* and *true holiness*; and had they persisted in their obedience, their *Posterity* had been furnished with the same abilities, and had had the same image stamp'd upon them in as full and fair a Character as they had; but because upon the suggestion of the Devil, they

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prevaricated the Covenant of their Maker, therefore were they punished with the loss of that Image, *Original Justice*, and *Supernatural* abilities; and this sin of theirs being imputed to their whole off-spring, the very same penalty is also derived unto them upon that account.

Paganus. When sin is committed, and a guilt contracted, admit, God be not *tyed* to his own Creature, yet he may be *tyed* to his *own* natural equity, to *proportion* the penalty to the crime, and not to aggravate the affliction beyond the Creatures *demerit*: And therefore if *they* became *Delinquents* in the person of *another*, that the penalty may hold correspondence with the fault, they should also receive their punishment in the person of *another*.

Diotrephes. The punishment, as I have already hinted to you, was imposed upon *another* person, even upon the Son of God; for God laid upon him the iniquity of us all, and he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and by his stripes we are healed.

Paganus. But Sir, I remember you said, He died according to the Counsel and Purpose of his Father, only for a certain seed which he had given to him. The rest he did not redeem, or die for; and yet he commands them to believe in him, and rely upon him, and denies them power to do it too; which I cannot but think to be *extreme* severity.

Diotrephes. I told you before, that the *justice* of God is *excusable*, because He gave them power to believe in their first Parent, in Adam; and to this prodigality they must impute this their impotency.

Paganus. The tenour of your Discourse hath led me to look upon [Faith] or which is all one [Believing] under this notion; viz. *A laying hold upon Christ the Mediatour, as the means to help us out of sin and misery*; and if it be so, I am apt to conclude, That as Adam had no need, so neither had he power, (though he had so much as was suitable to his condition) in his state of integrity to lay hold on Christ: And if I apprehend your sense aright, Faith contains, or implies a power to arise after our fall: If therefore Adam before his fall had this power, then after he was fall'n, he might have elicited, or drawn it forth to his restitution; and so there should have been no need of that

omnipotent and irresistible operation of God unto this work, which for mightiness, is not inferior to the Creation of the World, or raising up the dead, as is pretended. Besides, the question is not concerning the Historical Belief of a Mediatour, in case God had made the Revelation upon supposition of the fall (as he did not) but whether *Adam* had a power to believe in Christ savingly? This he could not do, because saving faith implies a renouncing of ones own works, and a relying upon Christs merits and mediation for grace and pardon. This in the state of Innocency *Adam* could not do, because God had given him a command, and tyed him in a Covenant to do otherwise: And I observe, that the Son of God hath sealed a new Covenant for Mankind with his own blood; and he invites all men to subscribe it. Now this is called, I perceive, a *Covenant of Grace*; but as it is established upon better promises than the former; so I find that more dreadful threatnings are annexed to it also. I must profess my dissatisfaction herein; I think it very hard, that Almighty God, after he hath deprived them of original righteousness for the sin of their first Parent, which they could no way be guilty of, but by his own positive constitution; I say, I think it very hard, that after this, he should engage them in a new Covenant, and tie Mankind to new conditions, and not vouchsafe a competent strength to perform them; especially being tied to this performance under a severer penalty; and how this can be called a *Covenant of Grace*, I profess I cannot sufficiently understand.

Diotrephes. We satisfy our selves in an humble submission to Gods uncontrollable Sovereignty, and a modest veneration of his most free Beneplaciture; considering that the Redeemer himself doth check the objections of Repiners with this short reprehension, Mat. 20. 15. *Is it not lawful for me to do what I will with my own?* And the Great Apostle of the Gentiles argues thus against such Disputants, Rom. 9. 18. *Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth:* And ver. 21. *Hath not the Potter power over the Clay, of the same lump to make one Vessel unto honour, and another unto dishonour; what if God willing to shew his wrath, &c:* And this is that unfathomable, and unfathomable Abyss, which put the wits of that great Vessel of Election to a stand, and makes him cry out in an exaltation of astonishment, Rom. 11. 33. *O the depth of the riches, both of the wisdom*

and knowledge of God! how unsearchable are his judgments, and his wayes past finding out?

Paganus. If Almighty God intended his holy Scriptures (which are opened for all men to examine) for their instruction and benefit; sure it is possible for a reasonable creature, using his utmost diligence, to gain some measure of understanding in them. And truly, if I be able to apprehend any thing, the place you last mentioned, affords as strong an Argument against you (if you take the Context with it) as one could imagine; for what I pray, is the ground of that *Ω βόθρ*? Is it not the contrivance (as I may say) of his Counsel, whereby he designed a general mercy (would they but embrace it) to all Mankind? without doubt, you will be forced to acknowledge it with me, if you reflect upon his Assertion that ushers in that Exclamation; for this it is, God hath shut them (both Jews and Gentiles) all up together in unbelief, that we might have mercy upon all; and then it follows, O the depth, &c.

Que profunde divitiæ sapientiæ, in eo posita esse possunt, quod Deus velit minimam hominum partem salvare, & maximam perdere? Solum illud tantum in eo locum habet, Sic volo, sic jubeo, sit pro ratione voluntas, Episcop. Rom. 11. 32.

And though 'tis said in the other Text ailedg'd, He *Rom. 9. 18, 21.* will have mercy on whom he will have mercy; and whom he will, he hardeneth; yet if you interpret that saying, by a Col'ation of it with other places, where he makes a further Declaration of his meaning, you will find it comes far short of a pregnant evidence to serve your purpose; for the Psalmist tells us, The mercy of the Lord is from everlasting to everlasting upon them that fear him, and think upon his Commandments to do them, *Psal. 103. 17, 18. Exod. 20. 6.* And by this great Apostle he hath sufficiently revealed what his will is in this kind, even to have mercy to the salvation of

1 Cor. 1. 22. them that believe: And what Authority or Example can you produce to prove, that ever God did actually harden, or had a will to harden any, but such as had formerly rebelled against the light, abused his patience, and despised his gracious dispensations? *B. cause when they knew God, they did not glorify him as God, &c.*

Rom. 1. 23, 26 See also Luke for this cause God gave them up, *Rom. 1. 21.* with *26. & Psal. 81. 7. 30. 11, 12.* But my people would not hear my voice, and Israel would not obey me, so I gave them up to their own hearts lusts. We find that the Lord (though he had fore-told what would be the issue of

Moses Ministry to him) is not said to have hardened Pharaoh, till he had multiplied his Rebellions, and dallied with *five* plagues: The last whereof, when Moses undertakes the removal of it, he gives

gives him a fair warning of his danger. *Exod. 8. 29. I will intreat the Lord; but let not Pharaoh deal deceitfully any more: And because he neglected to quit himself of the danger upon this hot Alarm, therefore with the sixth plague this judgment came upon him also; 'tis said, the Lord (then) hardened the heart of Pharaoh, Exod. 9. 12. and ver. 14. with the judgment following; the Lord threatens, I will at this time send all my plagues upon thine heart: Therefore do not resemble God to a mad or unwise Potter, that layes out his cost and skill in making up a Vessel for no other purpose, but only to make ostentation of his power, will and liberty to break it. Perhaps the Apostle by that comparison takes upon him to demonstrate, not what God will do, but what he can; for he saith, What if God willing to shew his wrath, &c? Besides, God is compared to the Potter, and men to the Mass, or Lump of Clay; but what men are they that are entered into this comparison? not innocent men, or men made guilty by imputation only (as your Doctrine supposes them) but men corrupt, through their own voluntary pollutions, as such. This is evident from the Apostles Discourse in the three first Chapters of that Epistle. He declares then, that out of this Mass (or Lump) it is lawful for God, according to his own Beneplaciture, to select some unto life, namely those who would believe in Christ upon his being rendred to them*; and to harden the rest, and reserve them to wrath; that is to say, those who would augment the number, and mount the heap of their other sins, by the addition of a wilful unbelief. This to my sense is most clearly, that liberty* which the Apostle asserts, and vindicates to Almighty God in that present juncture and current of his Providence over Jewes and Gentiles; though the Jewes cryed it down with utter detestation, as a violation* of those signal promises which he had anciently made unto their Nation.*

For your other Allegation; *Matth. 20. 15. Is it not lawful for me to do what I will with my own?* It can conclude nothing, but that God may distribute equal portions of reward to those whose labours in his Vineyard have been unequal; for when he that hath done most, receives the utmost they did contract for, why should he repine at the Lords bounty, which is no injury to him, though a benefit to others? But what is all this to the vindication of Gods justice? when he invites men to a new Covenant, wherein he promiseth to proceed with them upon a greater

* Rom. 9. 30.
31, 32.
Chap. 11. 20.
See also John
3. ult.
* 1 Cor. 1. 27.

* Rom. 11. 27.

account, and *tyes* them to *now* conditions; and yet denies abilities *sufficient* to perform *those* conditions; though he *binds* them to that performance under the commination and peril of a *soarer* penalty. And I ask't you further, in what sense *this* Covenant with Mankind could be properly called a Covenant of *Grace*; which demand (and I conceive it a material one) you were pleased to take no notice of in your last Reply.

Diotrephes. You must know Sir, that your *natural* Reason, without a *supernatural* illumination, is no competent Judge of the sense of *holy* Scripture, which contains the mind of God; yet I shall not now reply to your interpretations, but address my self to give you satisfaction to your *last* demand; which is, in what sense the *Covenant*, which God hath sealed to us, in the blood of Christ, is styled a Covenant of *Grace*. To this end, you must understand that there are a *certain* number of persons predestinated unto life and glory, and these are called the *Elect*: *These* *Elect*, God *Almighty*, before the foundation of the World was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his meer free grace and love, without any foresight of faith, or good works, or perseverance in either of them, or any other thing in the Creature, as conditions or causes moving him thereunto, and all to the praise of his glorious grace. (And) as God hath appointed these *Elect* unto glory, so hath he by the eternal and most free purpose of his will fore-ordained all the means thereunto; wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ, by his Spirit working in due season, are justified, adopted, sanctified, and kept by his power through faith unto salvation. All these benefits are infallibly and irresistibly conveyed to those *Elect*, by vertue of the said Covenant; and upon this account I hope you will allow it to be very fitly intitled a Covenant of *Grace*.

Paganns. I do readily allow of the title, in respect to those *Elect* you speak of; but I pray satisfy me in this particular; what interest have the rest of mankind in Christ, and *this* Covenant? Do not the *benefits* you have now mentioned, belong to them?

Diotrephes. For your satisfaction, you may assure your self it is the Determination, and *PUBLICK FAITH* of this new *Congregational Churches in England* agreed upon, and contented

The Declaration of the Congregational Churches at the Savoy, Chap. 3. n. 5, 6, 7.

consented to by their Elders and Messengers, That not any other are redeemed by Christ, or effectually called, justified, adopted, sanctified and saved, but these Elect only.

Paganns. I pray to what end did God create the rest, and what Acts hath he passed against them? and what Providence doth he exercise towards them?

Diotrephes. There is a Text of holy Scripture that saith thus, Before the children were born, and when they had neither done good nor evil, that the purpose of God according to Election might stand, Rom. 9. 11. 12.
not of works, but of him that calleth, it was said, The elder shall serve the younger; as it is written, I have loved Jacob, and have hated Esau.

Out of which words a Renowned Divine doth conclude, That Gods ordaining men unto salvation, proceeds meerly according to the good pleasure of God, and not upon consideration either of works or faith: And he adds, As touching Reprobation, that it is no more of evil works, than Election is of good works; forasmuch as before they were born, they were equally incapable of the one, as well as of the other; and the doing of evil is expressly excluded as well as the doing of good; whence it followeth manifestly, that Gods ordaining men unto damnation, proceeds as much of the meer pleasure of God, and with as little consideration of sin, as Gods ordaining men unto salvation, proceeds of the meer pleasure of God, and without consideration of any righteousness in man. Dr. Twiss. *ubi supra.* page 38.

Paganns. To design men to destruction or torments, though but temporal, without fault, for ones meer pleasure, is such a severity as we usually brand with the title of Tyranny, when we find it in any man, though he were the greatest Emperour in the world, and truly I dare not entertain such thoughts of God.

Diotrephes. "We must distinguish in this Decree, the Act of " God decreeing, and the things decreed by him (saith the same " great Doctor") The things decreed by Reprobation, are,

* *ubi supra.*
page 44.

1. " The denial of grace (by grace I mean) faith and " repentance, whereby that infidelity and hardness of heart, which " is natural to all, is cured.

2. " The denial of glory, together with the inflicting of " damnation.

" As touching the first of these, look what is the cause of " Reprobation, as touching the Act of God reprobating, that, and " that alone is the cause of the denial of grace, to wit, the meer " pleasure of God.

" But

" But as touching the denial of glory, and inflicting damnation, God doth not proceed according to the *meer* pleasure of his will, but according to a *Law*, which is this, *Whoever believeth not, shall be damned*: And albeit God made that *Law* according to the *meer* pleasure of his will; yet no wise man will say, that God denies glory, and inflicts damnation on men according to the *meer* pleasure of his will; the case being clear, that God denies the one, and inflicts the other merely for their sins, who are thus dealt withall: And to this Doctors opinion agrees, not only the *Confession* of the *Congregational Churches*, but that also of the *Assembly* of *Divines* at *Westminster*, who (*chap. 3. v. 7.*) do declare concerning the *Reprobates*, "whom they style *the rest of Mankind*, That God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth, or withholdeth mercy as he pleaseth, for the glory his Sovereign power over his Creatures, to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of his glorious justice.

Pagans. Truly Sir, as far as I am able to understand by the process of your Discourse, the whole matter of Reprobation, as well touching the things decreed, as touching the Act of God decreeing, is finally resolved into Gods *meer* pleasure, to shew his Sovereign power; for you say he makes a *Law* to bind men to repent and believe under pain of damnation; and this *Law* he makes for his *meer* pleasure; you affirm also, that he decrees to deny sufficient and necessary grace to enable men to repent and believe, and this of his *meer* pleasure too; and from hence it doth undeniably follow, that he doth ordain sin, and the introduction of it, as the means of damnation, and that of his *meer* pleasure too.

Diotrefhes. " That he who intends an end, doth also intend the means, the very light of nature suggesteth unto us, saith Dr. *Twiss**, but I confess there is a little difference amongst *Divines* in this Article. *Piscator** saith roundly, *Reprobri prius ad poenam destinati sunt, tanquam ad finem, deinde etiam ad peccata, tanquam ad media*; that is, the *Reprobates* are first *destinated* unto punishment as the end; afterwards to sin, as the means: But Dr. *Twiss* saith, *We know God hath given us means of grace, as for means of damnation, we know none*; "Sins can neither be called means,

* Ibid. pag. 73.

* In Axiom. de prædest. &c. cap. 5.

Ibid. pag. 56.

" means, nor Gods means, saith he, nor mans means,

"or intended" by him as *Means*, forasmuch as the *intention* of *Means* ariseth from the *intention* of the *End*; but
 "no man or devil intends to bring upon himself *damnation* as the *end* whereunto he intends to sin. Not Gods
 "means, forasmuch as *means* are intended but by him who
 "is the *Author* of them; which God (saith he) cannot be. This acute Doctor therefore doth determine the
 "point thus, [The *end* that God aims at, is his own
 "glory; for he made all things for himself. And if he
 "means to manifest his glory on any in the way of *vinci-*
 "dicative justice, it stands him upon both to *create* them, and
 "permit them to sin, and finally to *persevere* therein, and to
 "damn them for their sins. Here (saith he) we have the *end*
 "and the means intended by God.]

Though he does not intend this directly, yet indirectly and interpretatively he may; and so a man is said to love death. Prov. 8. 36. & ch. 15. 32. Vid. Thom. 1. 2. q. 79. a. 2. ad 2. m. Ibid. pag. 73.

Pagamus. Gods end, you see, is the Glory of his vindictive justice; His means is, to create man, to permit him to sin, and persevere in it, &c. I pray Sir, let me understand what you mean by Gods *Permissive* Decree; I should think it doth not import an *absolute* decree in the Will of God concerning the thing permitted; but only a *Negative* Act whereby God is understood neither to *will* the being of that thing, nor to *will* it. And confidently when God decrees to permit sin, he decrees not to hinder it, but to leave it in mans power, that sin may come to pass, or not come to pass, whether it doth *eventually* come to passe or not.

* Non deo volente vel nolente sed non volente fieri. Magister, 1. D. 46. F.

Diotrephes. You take the word *permission* in a sense too restrictive and limited. For Man being created after Gods image, in a state of integrity, endued with *free-will*, and a sufficient ability to abstain from sin; If God had permitted sin in that sense only (that you speak of) for all such a Decree, it was possible
 * for Man not to have sinned; and then God had lost his end, [the Manifestation of his *Vindicative* Justice.] It stands neither with the wisdom nor the power of God to make Decrees whose success is doubtful and event uncertain. * As the Decree for the

* Implacitum est ut aliquis effectus sequeretur infallibiliter ex causa

defectibili & impedibili per concursum aliarum causarum, hoc est, ex antecedente, qua abstergetur aliter potest se habere. Alvar. de Auxil. cap. 7. & Amel. ubi infra.

* Deus enim successiva decreta & incerti eventus condere non potest, quia ut potentissimus est, ita & sapientissimus, qui decretum de fine non facit, nisi decretum de mediis ei a quo sit certum. Sapientia enim non congruit, ut decretum de fine, quod per media exequendum est, sine Mediorum certa limitatione statuatur. Resp. Ant. Wallini ad censur. Corvini pag. 138.

Hereupon the *Westminster Assemblers*, and the *Congregational Churches* (treading in their steps, unless it be where they thought these tread awry) do tell us, That *Gods Providence* is extended even to the first fall, and all other sins of *Angels*, and *men*; and that not by a bare permission, &c. So that this *permissive Decree* is very pregnant and teeming, it brings forth in its season, as is said by the Prophet of Gods Decree concerning a temporal judgement, *Zeph. 2. 2.*

Lafayette
Squad
Tommy F. 393.
at 354.

supra, c. 3.
Ibid.

De Aris. 3. 6.
4. mibi. p. 8.
154. part. 2.
Sui Yome say.
Pollen a per-
missionem efficit
op. non quoniam
produci nem,
sed quoniam illa-
tionem. So R. B.
R. Let. 2. de
So. Med. p. 30.
Ques. in Fol.

Paganus. This doth confound Gods Decree of permission, with his Decree of effecti^{on} or operation.

Diotrephes. They do but trifle^{*,} and play the fool, that substitute a bare permission instead of Gods Providence, as if God were only as a spectator, expecting the fortuitous and casual events of things, and so his judgment should depend upon mans free-will.

Paganus. Have you any good proof that Gods Decree doth certainly determine the futurition of sin.

Diotrephes. Our Divines do prove it out of *Pet. 1. 10.* Sermon, *Acts 2. 22, 23.* where he thus bespeaks his Auditors, Ye men of *Dr. Twiss. ubi*
Israe', hear these words; Jesus of Nazareth, a man approved of God *supra p. 89. 904*
among you, by miracles, wonders and signs; — Him being delivered by the determinate counsel, and fore-knowledge of God, ye have taken, and by wicked hands have crucified and slain. In the same breath (saith *Dr. Twiss*) "both convicting them of crucifying
" Christ, and withall, acknowledging that he was delivered by the
" determinate counsel, and fore-knowledge of God; the meaning
" whereof is fully set down, *Acts 4. 28.* to this effect, namely,
" ly, That what contumelious outrages soever they committed
" upon the person of the Son of God; in all this, they did but that
" which Gods hand, and Gods counsel had pre-determined
" to be done.

Paganus. * God might out of his mercy ordain, that his Son should be made a Sacrifice for the sin of the World, and he might freely determine his own will to deliver him up to that purpose; and out of his fore-knowledge, that the will of his malicious Crucifiers would freely apply and determine it self to that wicked Act of crucifying him; he might, as the Author of Nature, and to perform the office of the first cause, determine to uphold their power of acting, and not to hinder the use of their natural liberty by the withdrawing of his concurrence, but to afford the simultaneous influence thereof, that they might freely act what they had most wickedly determined.

create, ac propter concurrens, quatenus sunt, ut influxus oblati ab ipso in actum primo ad opposita, per libertatem creatam determinetur ad hanc actum secundum, quem quantum est ex se, hoc est, voluntate Antecedente nollet esse.

Apud. Amf.

Enervat.

om. p. 1. 2. 3.

ult. 4. p. 23.

Ibid.

Diotrephes. We do hold with *Alvarez**, "That God by his External Decree, and by his Absolute and Effectual Will, hath predetermined all our acts in particular, and that before the provision of them, and independently to any middle knowledge of our future free co-operation upon supposition; and *Amesius** hath given the reason of it, because the firmness of Gods Decree doth not properly depend upon the contingent and mutable will of man.

Paganus. This overthrows the liberty of the will to my weak apprehension, and turns man, whose natural property it is to act freely, into the condition of a necessary Agent.

Vid. Amf. Bel.

Enerv. Tom. 4.

l. 3. c. 3. n. 4. ex

Alvar.

Synopsis Pur.

Theol. Disp. 11.

Thef. 21.

Diotrephes. No, you are mistaken; for seeing not only every action of the Creature, but also the manner of that action depends upon the efficacy of the Divine Will, it follows that the Providence of God doth not destroy the liberty of humane actions, but establish it, as the *Belgick professors* have observed; for God so rules his Creatures, that he suffers them also to act and exercise their own motions, as *Austin* hath it: Though God be the cause of the action in one kind*, yet man is the cause of the same action in another kind. God preserves his Creatures in their nature and properties; he moves them also, and applies them to act (or work) agreeably to their nature. He affords them his concurrence; and so concurs with them, and so immediately influenceth the action of the Creature with his action, that one and the same action is said to proceed from the first and second cause, inasmuch as [*unum a potiusque*] one production

(or work) derives its existence from them both; in which work, if there be any thing inordinate, it is from the action; not as it is the Creators, but as it is the Creatures: Thus the *Belgick professors*, *Ibid. Thef. 13.*

Paganus. If God, as the first Cause and Author of Nature, to conserve that order and manner of working, instituted in second causes at their first Creation, doth afford his general concurrence* (ad opposita) that his Creature may have power and li-

* *Deus enim ut*

Author naturæ

tenetur se voluntati creaturæ paratum præbere ad concurrendum ad opposita, ut ipsa sui possit sua naturali libertate. Hence they say, Actus præsum quatenus Ens, est à Deo, non ut inducens ad illud, sed ut non subtrahente suum necessarium concursum voluntati, quæ dum ad illud se determinat, abutitur sua libertate & influxu divino, in actu primo ad opposita sub oblato. Et id à magis proprie dicitur Deo congruere voluntati in talem actum causando, quam voluntati dicendo congruere Deo. Vid. Greg. in 2. d. 34. de 35. q. 1. ar. 3. ad 8.

berry to do good or evil, and suffer the will of man to determine its self freely to the evil act, and then (fore-seeing it so determined upon supposition of his concurrence) doth yield his simultaneous influence to the production of that evil act; then it is possible to conceive how a man may avoid sin, notwithstanding that Divine influx; for in this case, man doth abuse his own liberty, and the Divine concurrence offer'd to him *ad opposita*, and so doth freely determine himself unto the sin, when he might do otherwise; and God should co-operate with the created will, as the Author of nature, according to the exigence thereof, rather than the will co-operate with God as its first determiner.

Diotrephes. That opinion doth cast fetters * upon the Divine Liberty and Providence; for if mans will doth freely determine itself before the Divine Determination; then it would follow, that the power and providence of God can dispose nothing, till the assent of the created will be expected and first had, with which it may concur as a partial cause to produce the effect; and so God should not be the first, but the second cause of this act; and the will should not so much depend upon him, as he depend upon the first motion of the will.

* R. B. P. ubi supra. p. 27. Hoc unum asserimus, hunc concursum, quicumque tandem est, male statim subordinatum, aut potius viorem influxus voluntatis in actum suum;

quia cum Deus non esset causa prima omnium entium, sed secunda, deinde quia voluntas in primo motu sui initio non dependeret a Deo, sed contra Deus a primo initio mortuum voluntatis. R. sp. A. Wallai. ad Censur. Corvini. pag. 103.

Paganus. If God preserves to his rational Creature its natural propriety and manner of working, I suppose he doth ordinarily allow it the liberty of a self-determination: And I understand not how this should be any derogation to Gods Power or Providence; for the Creature still acts, not only under the general concurrence of his Providence, but also under the special egreflions of it; and God can and doth, as it seemeth good to him, put in an immediate and extraordinary finger of power to over-rule and order the actions of it; the Creature therefore is not exempted from the conduct of his Providence by this means, as you pretend.

Diotrephes. "We look upon all created beings, as so many emanations from the first cause, upon which they depend in esse & operari, in their being and working, as the Rayes depend upon the Sun; neither is the intellectual Creature in the acti-

ibid. pag. 28.

* *Synops. Pur.* " ons of free-will exempted from this order * ; for it is necessa-
Tota ubi supra. ry, that every Creature, and every action of it, and every
Th: f. 10. mode, and perfection of every action of it, be reduced unto
 " God, as unto the first most perfect, and therefore most effectual
 * *Mr. Bagshaw.* " cause. We conclude therefore, That * *Our wills are tyed up*
Præf. D: f. so close to the will of God, that like lesser wheels they move only
pag. 3. as that great mover doth guide them.

Paganus. Methinks this Doctrine should be very apt to tempt men to believe, that God doth very much promote and assist them in their most prodigiously sinful courses.

Diotrephes. The Acts of Gods Omnipotency are carefully to be distinguished from his Legislative Acts; by these last God always forbids sin; but by those former, he secretly incites * men unto it, either by moving their wills, tongues and members unto sin, or else by not moving them to the contrary virtue; but withdrawing his grace and necessary assistance; whence it comes to pass, that they cannot but sin.

* *Deus homines ad suas pravias actiones incitet, seduct, trahit, jubet, inducit, deceptiones immittit, & que peccata gravia sunt, efficit.* Mart. in Judic.
 3. 9.

Paganus. This makes God the Author of the sinful act, and consequently the cause of all sin in the world.

Diotrephes. Though it sounds ill to weak and tender ears, yet Mr. Calvin * hath openly avouched it, *Satis aperte ostendit, Cap. 18. Sect. 3.* saith he, *Deum vocari eorum omnium Authorem, que isti censores (mibi) p. 128.* volunt otioso tantum ejus permissu contingere: I have clearly shewed that God is called the Author of all those (sins) which these censurers would have come to pass only by his idle permission: But that we may clear God of all imputation, " We are taught to distinguish (when we speak of sin) betwixt the act and the malice; or betwixt the act which is sinful (called by some the materiality) and the sinfulness thereof (which is called the formality) God is the cause of the former, but only the permitter of the latter.

Dr. Twiss. ubi supra. page 73.

Paganus. This permission then, by which you endeavour to free God from the imputation of being the Authour and Cause of sin, must not be an action by which God makes us to operate; but only *negatio impedimenti*, the denial of his impedition, or hindrance, in respect of that operation, which depends upon our free determination.

Diotrephes. As I told you formerly concerning Gods permission Decree: so now I must tell you concerning his actual permission;

mission; if there were no more in it, but the bare negation of an impediment, it were possible for man (especially in his state of integrity) to forbear the sin to which he is thus permitted; and so God should fall of his means for the accomplishment of his end, the manifestation of his vindictive justice.

To give you therefore our full sense and meaning, when we speak of Gods permission of sin, it imports, 1. That God doth *subtrahi**, or withdraw his grace and divine assistance, sufficient and necessary to the avoiding of sin; and that as well from the Angels, and our innocent first Parents, as from their lapsed posterity. 2. That he doth influence the sinful act after a two-fold manner. First, in *moving* and *pre-terminating* * the will unto that wicked work, by some previous reality received into it; and this is that which Amesius * approves of in Alvarez, when he saith, *Dus motione praevis efficaciter applicat voluntatem*, &c. God doth by a previous motion effectually apply the creature to will, to work freely and infallibly, as he also applies other second causes to work naturally. And he gives it us in his own words, thus, *Deum non otioso, aut mere negativa permissione circa, peccati existentiam versari*; *Ibid. n. 31* That God is conversant about the existence of sin, not by an idle and meer negative permission (but) permissione voluntatis, eventum ipsum praesentis; by such a permission of will, as doth fore-determine the very event itself. And this is not all; for secondly*, God hath his influence together with the will into the same wicked work, by a concomitant, or as they call it, a simultaneous concurrence. To this purpose Mr. Calvin saith, that man doth effect nothing, *Nisi alicui Dei natu* — *arcanâ sua directione*; but by the secret direction and motion of Almighty God; nay, that he does that which is not lawful, *justo illius imperio*, by the just impulse of God.

Paganus. If this be the nature of Gods actual permission, I cannot see how it frees him from the imputation of being the Author and Cause of sin; for whatsoever sinful act a man commits, 'tis absolutely unavoidable, because God applies and pre-determines his will unto it, and that *insuperably*, and *produceth* the act, and that immediately, otherwise the man, according to your Doctrine, is not able to commit it.

* Polon. Syn. Theol. lib. 6. cap. 6. page 326. E. Maccov. Coll. Diss. 8. de Stat. prim. Rom. (ubi) page 86.

* For that is now the prevailing opinion. Mr. Bucer of saving faith page 29. * *Ibi supra. n. 15. etiam lib. 3. cap. 3. ubi Ex Alvarez.*

* Pet. as. Jof. in Evan. Concord. p. 597.

Instit. lib. 1. cap. 18. sect. 1. *Ibid. Sect. 4. (ubi) p. 130.*

Diotrephes. I perceive you have little skill in the *Metaphysics*. Therein we are taught, that *Ens & bonum convertuntur*; every thing that hath a being is good, and from God, and of his production; and therefore we must, as I said, distinguish betwixt the *act*, and the *sinfulness* of it: For example; in *Adultery*, *Sodomy*, *Bestiality*, *Murder*, *Treason*, *Blasphemy*, the *hating* of God; though the *obliquity* and *malice* be foule and heinous, and therefore from man only; yet the *act* it self is *very good*, and therefore from God, and of his determining and production.

Mr. Hickman.

Censures nobis dati, qui libidinem, intemperantiam, & cætras animi pestes & civitate prosigunt; qui omnia intolerabiles essent; hæc omnia essent bona. Nunquid enim stipendia inducendi, quæ bonitatem & civitatem proscribunt? Tho. Rüd. Peruvigil, Metaphysica Rev. Jovis.

Paganus. Is there any good in *Adultery*, &c? why then do good men generally pray against it, and declaim against it (before the commission of it?) for if it be good, 'tis desirable, and to be commended; and after commission, why are the *criminals* enjoyned *penance*, rather than obliged to *give thanks*, that God hath prevented them with such sweet mercies! And amongst men why are such severe *Laws* continued against *Adulterers*, to cut off the *spurious* brood from their fathers inheritance?

Diotrephes. This severity is practised in detestation of so foul a sin, and to deter men from it.

Paganus. If the *act* of God be *principal* in the production (as I must needs conclude from your Doctrine that it is) I hope that it is very *clean* and *innocent*; else a holy Gbd would never have made such an *ineluctable* Decree about it, much less would he *predetermine* mans will (without any prescience of his own *free* and *previous* inclination) to it: And forasmuch as such an absolute predetermination makes the *act* unavoidable, that *inevitabilis* makes the penalty unjust, that is inflicted to deter from it.

Diotrephes. It cannot be unjust to inforce the observation of the righteous Laws of God; and we know, though he doth predetermine the will of man, to the production of the *act* it self, yet he forbids the *sinfulness* of it under a severe penalty.

Nunquam ad hoc Deus potuit prædestinare, quod ipse disposuerat præcipere prohibere. Fulg. lib. 2. ad Mar. c. 1.

Paganus. By this Doctrine you will make as well the commands of God, as the prayers of men against the foulest sins to be unjust, irrational and absurd; for, according to this Doctrine, God eyes men to *impossibilities* of his own making, he eyes them to divide things that are *inseparable*, either of their *own nature*, or

by

by his *divine constitution*. In *blasphemy*, and the *hatred* of God (for example) the *formal malice*, and the *material act* are inseparable; let the *real entity* of these acts be determined by the will, acting with judgment and liberty, it is impossible even to the *absolute power* of God, but that the *formal malice*, or *sinfulness* should follow it: If therefore God doth *absolutely and effectually* so *ordain*, and *intrinsically predetermine* the will of man to the *real entity* of the act of blasphemy, or the hatred of God, and yet tye him to avoid sin in these acts, he tyes him to absolute impossibilities; nay, he tyes him to do that which is impossible to his own *Omnipotency*; because it implies a *contradiction*, that in these sins, the act should be without the *pravity*, the *entity* without the *malice*; for these actions are evil antecedently to any positive Law; evil, *ex genere & objecto*, intrinsically and essentially evil.

Mr. Hickm. p. 98

And this opinion makes our prayers against *sin* no less irrational and absurd, than Gods commands; for what God does in time, that he decreed to do from all Eternity. Suppose then that God hath decreed to produce the act of *Adultery*, *Blasphemy*, *hating of God* in me; in praying against these, I must pray either that God would rescinde his own Decree for their production in me, or that he would separate the *sinfulness* from the *entity* of them, which is impossible.

Diotrephes. But I told you, though God doth produce the act, and predetermine the will *intrinsically* unto it, yet he doth but *permits* the malice or sinfulness of it.

Paganus. You may as well say, he doth but permit the burning of the flax, who doth actually throw it into the fire; and the Adulterer, assuming the act of his uncleanness upon himself, might with as much shew of Reason, protest that he was but the permitter of the obliquity of it. Some of your greatest Schoolmen do affirm, *Potest fieri oppositum ejus quod permissum est, quod tamen sit secundum permissionem, quia permissio respicit potentiam cause ad utrumque oppositorum se habentem; unde neutrum oppositorum contra permissionem est; sed utrumque secundum eam*: That the divine permission doth not tye a man up to one of the *options*, that is, to *evil*; but leaves his will at *liberty* to make choice of *either*; that is, of the *evil act*, or the *good one* opposed to it. This is impossible for him to do under the *arrest* of such an *absolute Decree*, and *intrinsical predetermination*, and *simulacrum*

Thom. in 1. d.
47. q. 1. a. 2.

of that precept? Take heed, lest while you produce the free act of *Adultery*, any moral pravity or sinfulness should attend it. [Abstain altogether from the free act of *Adultery*, because the malice or pravity that deforms it, is inseparable.] Is it the very act of *Adultery*, *Murder*, *Blasphemy*, *hating of God*, that is forbidden by the Law of God, or only some defect or inordination superadded to it, and distinct from it; If some defect or inordination only, you may do well to discover it, that the *Adulterer* being taught to distinguish, may take the pleasure of the act, and yet keep himself innocent from the transgression; but if the act itself be forbidden by the Law, and as such an act, then the Author of the act, is Author of what the Law forbids, which is the sin.

Where it is impossible to divide them in the commission [as in *Adultery*, *Blasphemy*, *hating of God*] why should you distinguish them in the imputation? You say the first cause so concurs with the second, that they produce but one and the same action; that the first is the principal, immediate and predetermining cause; If then the sinfulness of the action (produced betwixt them) be as inseparable from it, as heat from fire, and that action be avoidable to the first, but unavoidable to the second; nay, if the first cause ordains that action, and as it is sinful too (for otherwise it will not serve his turn) to glorify his vindictive justice, and impells the second cause to commit it; I pray consider impartially to whose account this action ought rather, in equity, to be imputed.

Diotrephes. But the second cause is not compel'd, but consents freely to the sinful action, and takes pleasure in the commission of it.

Paganus. Indeed though you say the will of man is Gods Instrument, yet you add, that it is not a pure and meer instrument, but a free one: But wherein do you place this liberty? not in a free determination to produce, or not produce the entity of the act (wherein certainly true liberty * consisteth) but in the consecution (which is necessary too) of that moral pravity about which the free power is conversant only by accident, and through the intermediation of the entity of the act; if God therefore doth remove and predetermine the will to the sinful act (*hic & nunc*) and produce it in him, the man cannot be made culpable by co-operating, to this unavoidable production, with freedom and pleasure.

Ameius ubi
supra. n. 6. p. 23.
* causa libera
potest agere &
non agere, quid
quid, quantum
& quando libe-
res. Burgerst.
cii. Inst. Logik.
Lib. 2. cap. 19.
De causa effici-
ente. Theorem.
12.

*Quæcumque ista causa est voluntatis, si non ei potest resisti, sine peccato ei ceditur; si autem potest, non ei cadatur, & non pceditur: An forte fallit in autum? Ergo caveat ne fallatur: An tanta fallacia est, ut caveri omnino non possit? Si ita est, nulla peccata sunt: Quis enim peccat in eo quod nullo modo caveri potest? Peccatur autem, caveri igitur potest. Aug. lib. 3. de lib. Arbit. cap. 18.

*Et vos quidem necessitatem physicæ prædeterminationis argere soletis, tam ex dependentia, are not equally by infusion; Mr. Baxter of saving faith, pag 29, 30. indifferencia voluntatis libe-

ra: quo posito, sequitur eandem determinationem necessariam esse, tam ad elicendum actum moraliter atque intrinsecè malum, quam bonum; eoque & actum malum aequè ac bonum in Deum refundi, ut primam ejus causam: quum enim voluntati naturalis sit indifferentia, eoque tam ei insit ad actus malos, quam ad bonos; & in utriusque tum mali, tum boni actus productione Deo subordinata sit, ut causæ primæ: Necessè est eam tam ad mali, quam ad boni actus productionem a Deo prædeterminari, &c. — Si vero ista, quam vos utetis, prædeterminatio, voluntati non debetur ex dependentia & subordinatione ejus ad Deum ut causam primam; Ergo nec Deus, quoties eam efficit in voluntate ad actum peccati, toties iuræ eam non peragat munus causæ primæ, sed potius insidiatoris ac seductoris, ut qui citra omnem necessitatem & conditionem humanæ voluntatis, non modo generali influxu, sed & speciali quadam cura & auxilio scilicet prædeterminante, concurret ad hoc, ut eam ad malum actum inducat & deteriorem reddat. Dissert. Theol. inter Amesium & Grevinch. pag. 324. & pag. seq. Quum Deus non prædeterminet voluntatem hominis ad actum malum, ex necessitate, sed ex libertate, dic quamobrem ad istum potius actum ex se malum, quam ad alium determinet, nisi ex mera voluntate, affectu & complacentia in hoc actu positum, quam in alio? At, qui malo actu delectatur, & ex delectatione ejus influxum suum, hominisque voluntatem determinat ad actum talem, is quoque illius actus causa moralis est, & moraliter agit malum. Vid. quæ sequuntur.

Diotrephes. We distinguish of things; such as are naturally good, God effects by a single influence * ; what is spiritually good, * *Dr. Twiss* add by a double influence; one general unto the substance of the *supra*. p. 91, 92. act; another special, as touching the manner of performing it, faith *Dr. Twiss*: Or, as the same Author hath it elsewhere * ; Every good work needs a twofold help; one of general influence, as cites him p. 97. it is a work; another of special grace, as good; but an evil of his *Justif.* work requires only the concurrence of general influence, as it is a of the Father, work; but that it be evil, no more is required than the denial of special grace. In every good work, God doth not only influence the will to work, but also to work well; but in our evil works, he doth influence the will only to work, and not to work ill.

Paganus 1. I desire you to consider, that the moral goodness of our works doth not follow the entity of them, as they proceed from God; but only as they proceed from the will of man, working freely * according to the Rule prescribed him: Hence it is, that the same act for substance, as it flows from a man distracted, wants that moral goodness that it hath, when it is produced by a sober man, though God affords the like concurrence and influence unto the entity of them both: If therefore God be the cause of our good act, because he makes us conversant with perfect knowledge about a lawful object; in like manner he must be accounted the cause of our evil act, because, according to your Doctrine, he doth predetermine us with the like advertency of Reason, to be conversant about the unlawful object.

* Sic enim vox libertatem arbitrii cum decreto Dei efficaci conjungere soletis. — Vult ergo & decrevit actum blasphemiae libere produci. — Ergo & malitiam ejus voluit; quippe cum

jus malitia formaliter consistat, in eo, quod tali modo, nempe libere & cum rationis judicio producatur. Dissert. Theol. inter Amel. & Grevincha. pag. 390.

Object. 2. I pray resolve me, touching the acts of Adultery, Blasphemy, hating of God; are they therefore sinful, because they want some perfection which they ought to have? and will they cease to be sinful, when they have all the perfection which they ought to have, as *Mr. Hickman* * disputes it? Is it only Gods special influence into the manner of performing them, that is wanting in them? Is there any modification that can possibly hallow them? Will the help of special grace separate the moral pravity from the real entity in these acts? Then I wonder not so much that *Mr. Baxter* makes Adultery in David, &c. so exceedingly different

* *Ibid*, pag. 84.

* Pref. to his
Groc. Relig.
Sect. 18.

ferent from the like fact in a *graceless* man *. In good earnest; if you know any qualifications sufficient to refine and make such acts *innocent*, it would be much for your advantage, I am persuaded, to set up *School*, and teach men, how they may be *Adulterers*, *Blasphemers*, *haters of God*, and yet not sinners.

* Amesius de
conscient. l. 5. c.
30. q. 1.

Some of your *Casuits* * do resolve, that *social* causes do communicate in the *fault* and *guilt* of those sins, to whose production they contribute their common assistance. Now shall he that *assists*, or *commands*, or *persuades* me to commit *Adultery* or *Murder*, be faulty; and he that *predetermines* my will to it, and that *insuperably*; he that *produces* the act, and that *immediately*, shall he be blameless? What is this but to condemn an *accessary*, and acquit the *principal*?

Diotrephes. But there is a great difference betwixt Gods *concourse* unto our good and evil works; to good works, he concurs not only *efficiently*, *Ex parte Potentia*, predetermining the very faculty to the work; but also *morally*, *Ex parte Objecti*, in that he doth counsel, command, persuade and allure us unto the lawful object. In sinful acts, he does only the first, and not the latter; so that of our sinful actions he is the *physical* cause only, not the *moral*; but of our good, he is as well the *moral*, as the *physical*.

Paganns. You should consider, that *moral* motion doth not give God the honour of a *true* and *proper* cause, but only of a *Metaphorical*; for the influence it hath into the Agent, is not [*ipsum agere*] the very act it self; and consequently the effect doth not follow that motion: If therefore God should move us no otherwise, than after such a manner, your *Partizans* do conclude, that while we work, God should not discriminate us, but we should discriminate our selves from such as work not; therefore though God concurs unto the good act by a *physical* predetermination, and *morally* too; but unto the evil act by a *physical* predetermination only; yet there remains the same manner of working (in respect of good and evil) in that, which is chiefly considerable, and by it self alone, attributes the true and proper nature of a cause to God, and assigns him the first and perfect original of that determination, that this act should rather be, than not be.

But 2. What is this *moral* motion, and from whence, and what doth it work upon, in its seduction of us to an evil work, be
it

it in the understanding, or the will ; in the imagination, or the sensitive appetite ? if you allow it to be an *act*, you must confess (according to your principles) that it is from God, and of his product on ; seeing therefore that the total sum of Gods concurrence unto the *act* of sin amounts fully to thus much (in your own account) [That he *pr. determines* man to produce the whole entity of it, and the whole reality also of every other *all* prerequisite unto it ; that besides, he *predetermines* and applies the Devil, and every other cause : (*de facto*) concurring to proppound the unlawful object, and allure to it ;] since he predetermines the will, and directs the intention, and provides the object, and applies the Tempter, and addresseth all other circumstances that concur to the individuation of the sinful *act* ; there seems to be no moral or physical causality wanting ; that God should therefore be said to produce mens evil works, otherwise than he effects their good works.

Imo ne ipse quidem Diabolus quicquam potest nisi determinate Deo. — Proinde pro certo tenendum: Dominum omnes actiones discernere, atque agendo concurrere suo sancto

modo, & cooperari quanto peccatum est in (fieri) &c. Malcom. Com. ad Act. 4. 24. Passio Christi in individuo fuit a D'o predefinita, predefinitione perfecta: Ergo omnes circumstantie, que concurrunt ad individuationem illius predestinata sunt aeterno Dei decreto; sed ad talem individuationem etiam concurrunt intensio actus, & extensio ad tales personas. Alvarez. Disp. 22. 19. C'itane & approbante Amelio, in Bel. ener. Tom. 4. lib. 2. cap. 2. n. 12. p. 27.

Diotrophes. But the efficiency of God, though he be Author of the *act* of sin, doth not reach the formal malice of it.

Paganus. No more do Men nor Devils in their most importunate contrivances, solicitations, and actings towards the sins of others; notwithstanding they communicate in the fault * and guilt, by impelling to them such acts as are inseparably attended with a moral pravity; neither doth any man produce the formal malice of his own wicked *act*, but inasmuch as he produceth the entity of that *act* *, to which that malice is annexed If the resolution of your *Casuist* * lately mentioned, be authentick, he doth indirectly cooperate, and so communicate in the sin of others, who is deficient in his diligence to prevent it ; and he is sufficiently diligent to prevent sin, who doth *predetermine the will to it.*

** Quatenus incredulus habet variationem peccati — Deus illam non efficit sed Diabolus ; juxta illud 2. Cor. 4. 4. Piscator. Apol. Resp. Amica. Collat. Op. p. 3. cap. 3. * Aquin. 122. q. 72. ar. 2. 2. * Amelius ubi supra.*

Diotrephes. Now I have freed God so fully from having any hand in sin, by a *Metaphorical* distinction; you endeavour to make him communicate therein, by a *moral* interpretation; but that one may be accounted the Author of sin, he must be *culpably* deficient, saith Dr. *Twiss* *; and thus man may be guilty, saith he, either by doing what he ought to omit, or by omitting what he ought to do; but this cannot be incident to God. He could, I confess, saith he, keep any Creature from sin, if it pleased him; but if he will not, and doth not, he commits not any *culpable* defect; for he is not bound to preserve any man from sin: Therefore all that can be infer'd from hence, is this *, That man doth necessarily fall (into sin) if God doth not uphold him; not that God sins, because he doth not give what he doth not owe him.

* *Ubi supra.* p. 72.

* R. B. Prid. *ubi supra.* p. 13.

Paganus. You grant then, that God is the cause of mans fall, though *inculpable*; but your Doctors do acknowledge, That to love God in such a measure, as to condemn our selves in comparison of him, and his service, is above the power of nature. A man must be endued with heavenly grace, and the Spirit of God to enable him hereunto; and that accordingly, God created our first parents in a state of grace, and endued them with the Spirit, that in this capacity, such a law of love might be justly impos'd upon them. Now I would fain be satisfied, with what equity God could withdraw *, from his innocent creatures (and such were our first parents before the fall) that supernatural and necessary assistance; and yet being thus (without any fault in them) strip't off their abilities, leave them under the obligation of that (now become an) impossible Commandment, that they might inevitably fall, and perish; yet this he did, as you concluded above, out of your Divines.

Dr. *Twiss.* *ubi supra.* p. 49.

* Si Deus hominem sibi obedientem a pietate deurbat, & bene currentem cadere facit, ergo pro bonis mala retribuit, & injuste punit, quod ut sit, impellit. Quid tam perversum, quid tam insanum dici aut cogitari potest? Prosp. Aquin. ad 12. Gal. Object.

* *Maccov. Col. Disp. Col. Disp. 9. & ult.*

* *Hebr. 8. 6.*

Diotrephes. We satisfy our selves, in that God did this for a greater good; and that we may have no cause to complain, our Divines conclude *, That our state of Reparation, is in several respects, better than our state of integrity. We are now under a better Covenant, which is establish't upon better promises *.

Paganus.

Paganus. This answer doth not satisfie my demand, concerning the justice of Gods proceedings in the case mentioned; for I remember, amongst the Rules of his own Law, this is one; [*Not to do evil, that good may come of it;*] neither will it excuse him, should a man commit Theft with a pure intention to expend all his gettings this way, to the glory of God, in almes, and pious uses.

Diotrephes. God makes Laws not to bind himself, but his Creature *.

* Hereupon
Huld. Zuing.
saith, When

God makes an Angel or a Man a Transgressor, he himself doth not transgress, because he doth not break a Law. *In Ser. de Prov. cap. 5. & 6.*

Paganus. Grant this; yet if he doth not confer a strength upon his Creature proportionable to that burden of duty which he layes upon it, his impositions will be grievous and intolerable; and this is an oppression which Christ himself thought fit to condemn in the *Pharisees*, where he saith, *They bind heavy burdens,* *Matth. 23. 4.* *and grievous to be born, and lay them on mens shoulders,* *Luke 11. 46.* *but they themselves will not touch them with one of their fingers.*

Diotrephes. You must know, that God is not obliged to his Creature, he acts all things both in mercy, or otherwise, according to the dictates of his absolute, Sovereign, and uncontrollable will. *Prac. Disc. p. 3.*

Paganus. Though God hath no Superiour, to whose Laws he should be subject; yet in a sort, he is a Law unto himself *; inas- * See *Lectant* lib. 4. cap. 33; much as he is tyed by an *intrinsic* rectitude, neither to cause, nor to will any thing, but what is consonant to the Rules of his own wisdom; that wisdom dictates him to be the chief good, chiefly to be beloved, and that nothing is to be procured contrary to such a goodness; from this Rule and Dictate God should dissent, if, of himself, he should predetermine any man to the hatred and contempt of his goodness. True, his greatness is so transcendent, he can be accountable unto none; yet if he be unrighteous, how then shall he judge the world? shall not the Judge of all the Earth do right? This is spoken of destroying the righteous with the wicked; and it will hold also in withdrawing grace from the innocent, that they may fall into destruction; which certainly is punitive, and a sad act of judgment, whereof an innocent creature is not the proper * object?

But since we are returned to speak of the *New Covenant*, I pray inform me, how that can be styled a *Covenant of Grace*, in respect of the *Reprobates*? and in what sense their condition is better under *this*, than it was in the state of *innocency*?

* 7bi supra. p. 23
Mr. Baxter's
Pref. to G. ot.
Rel. St. d. 9.

Diotrephes. Under this *Covenant*, saith *Dr. Twiss* *, men are called upon to believe; and promised, that upon their faith, they shall obtain the grace of remission of sins and salvation; and these graces may be said to be offered unto all upon condition of faith, — though faith it self, in no congruity, can be said to be offered; but as for *Snares* and *Exhortation* unto faith, this grace the *Reprobates*, in the *Church* of God, are partakers of, as well as Gods *Elect*: And I conceive, for these considerations, this *Covenant* may not unfitly be called a *Covenant of Grace*, in respect of them.

Paganius. Are those graces of remission and salvation offer'd to the *Reprobates* (under this new *Covenant*) in jest, or in earnest? Doth God intend to save or delude them in this offer? Did you not say positively ere while, that 'tis impossible the *Reprobates* should *saveingly* believe? A *Legacy* under an impossible condition, the Learned in the *Laws* do account unworthy a wise *Testator*; and therefore they conclude it ought in justice to be payd absolutely, as if there were no condition at all added to it: But a *stipulation*, and any other contract under an unperformable condition, is accounted null; and are such *Covenants* befitting the Majesty, or the Goodness, or the Sincerity of God? Does it not savour too much of *hypocrisie*, to offer pardon and eternal life, upon terms impossible? Suppose you and I were near a very fair *Palace*, into which there is no way possible to enter, but over one narrow *Bridge*; should you promise me ten thousand pounds upon condition I follow'd you into that *Palace*; though you invite & call me never so importunately, and stake down never so many solemn vows and protestations to signify your reality and earnestness; yet, if pretending to lead me the way, you should draw the *Bridge* after you, and so make my following you impossible, there is none but a mad man would think your invitation, or your promise serious.

But I pray deal ingenuously with me, Do you really believe that the Ministry of the *Covenant* is intended for the benefit of these *Reprobates* or no?

Diotrephes.

Diotrephes. Because you are so desirous of information, I'll tell you the opinion of a person of great worth and learning, *In Respon. ad Jo. Piscator;* he saith, *Ministerium Verbi & Sacramentorum, Disput. 1. Tau-*
quod attinet ad maiorem vocatorum partem, ex intentione Dei in-
fructu ad Syllog.
efficax, imò planè exitiosum esse: "That the Ministry of the *p. mibi. 23.*
 Word and Sacraments is not only uneffeſual, but mischievous
 "and deadly to the greater part of those that are called, and that
 "according to Gods intention too; and that he may not be
 thought to speak without his Book, he produceth sundry Texts of
 holy Scripture for it.

Paganus. Are the Reprobates then invited unto grace, and
 called to engage themselves in this Covenant, when the Ministry
 thereof is by Gods own intention, so dangerous and deadly to
 them?

Diotrephes. "Gods invitation unto grace, is no other than
 "by professing, that by Faith and Repentance they shall be sa-
 "ved; without Faith and Repentance they shall be damned: And
 "hereupon by his Ministers he commands them, intreats them,
 "beseecheth them that they will believe and repent, that they
 "may be reconciled unto God, and saved; and this grace the
 "Reprobates in the Church of God are partakers of, as well as
 "Gods Elect.

Paganus. What difference do you observe betwixt the E-
 lect and Reprobates, as to their respective Concernments and En-
 gagements in this Covenant?

Diotrephes. The Reprobates are called and obliged (as I
 may say) to subscribe this Covenant, and engage themselves to
 perform the conditions of it, and are generally promised the be-
 nefit of pardon and salvation upon that performance, as well as
 the Elect: But here is the difference; when the Elect do actually
 engage themselves in Covenant with God, though they be there-
 by obliged to the conditions of that Covenant, yet they have
 God reciprocally obliged by his promise to them; and his fidelity
 stands so far engaged to effect the conditions of this Covenant in
 them, and to secure them from the violation of it, that 'tis impos-
 sible upon this account, they should either finally or totally fall
 from it: But when the Reprobates do by their external engaging
 act, oblige themselves in Covenant to God, He keeps himself
 disengaged still, and is not actually obliged by promise to them, for
 affording such assistance (without which the conditions are impos-
 sible

*Dr. Twiss
 ubi supra. p. 54.*

*Mr. Baxter
 Disp. of R. to
 Sacram. Disput.
 4. p. 422. M.*

sible to them) and hence it comes to pass that these Reprobates do prevaricate and break Covenant, and fall totally and finally from God, which the Elect cannot do.

Paganus. But why doth Almighty God, being so merciful and gracious as he proclaims himself *, invite and woe them so earnestly to engage themselves in this Covenant, seeing he will not vouchsafe them grace *sufficient* and *necessary* to perform it?

Diotrephes. You must remember God hath other *Attributes* to glorifie as well as his *grace* and *mercy*; he knocks at the hearts of the Reprobates by the outward Ministry, because they are mixt amongst the Elect, upon whom he works effectually by this dispensation; and sometimes he moves them inwardly, *ut intelligant beneficium oblatum, officium debitum, & peccati sui gravitatem*, saith *Ameius* *: That they may understand the benefit offer'd to them, the office due from them, and the heinousness of their sin; God doth this, as others * are pleased to express it: 1. To convince them of their negligence: 2. To render them inexcusable: 3. To improve their induration: And 4. to augment their torments. In short, God in these his proceedings, declares his own *liberty* and *pleasure*, the *absoluteness* of his *Dominion* and *Sovereignty*; and in fine, his justice too, because hereby the Reprobates are left inexcusable; and violating that Covenant wherein they have voluntarily tyed themselves, they are at last proceeded against as contemners of the divine grace, and the great salvation.

Paganus. I confess, I have heard of a *horrible Decree* *, and of a *hard saying*; but of none so hard and horrible as these in all my life: And if this be your Covenant of grace, sealed, as you say, with the blood of Gods only Son, you must hold me excused, if those Laws by which I have been govern'd from my childhood in matters of mutual commerce and contract, keep me unsatisfied touching the equity of it.

Diotrephes. Why, what is it you stumble at? All the learned confess, that it is in the power of God to annihilate the holiest Angel in Heaven, and that in the execution hereof, he should execute no other than a lawful power; and as he is Lord of life and death (though not as a Judge) they conclude he hath power to inflict any pain upon the creature, be he never so innocent.

Paganus,

* Bel. Enev.
Tom. 4. l. 3. cap.
2. v. 7. m. b. p. 55
* See the Apol.
for Titlen p. 189.
@ 190.

* Nec iustitia iusta dicitur, si punicum reum non invenit, sed fecisse dicitur. Major vera erit iniustitia, si lapsa Deus retrahit poenam, quem stantem predestinasse dicitur ad ruinam. Fulg. ad Mon. lib. 1. c. 22.
Dr. Twiss. ubi supra. p. 137 44. & 50.

Paganus. To annihilate is one thing, to impose torments another; where there is no desert, God no doubt may take away what he hath given without injustice: If in taking away his Creatures life, he inflicts a pain that is finite, not exceeding those pleasures of life it hath enjoyed, who doubts of the equity of such proceedings? But to inflict everlasting torments in hell-fire, in proportion so much above all the good either confer'd upon the Creature, or made possible to it, is (to say no worse) a severity too extrem to be attributed to a good God: And if your principles be such (as I think they are) that according to them, the design of the whole Affair, must be finally resolved into his meer pleasure, to set forth his Sovereign power, the imputation will be so much the more abominable. To say (as some of you have done *) 'tis better to be in hell, than not to be at all, is such a Paradox, that besides the common sense of all the World, 'tis expressly contradicted by Christ himself.

* Dr. Twiss. 18.

a. 48.

* Mat. 26. 24.

As for Gods Sovereignty, I have no desire to dispute the limits of it; but as I take him for my Lord, so I take him as he hath declared himself, for a Lord merciful and gracious *; and as he shall be my Judge at last, so I am confident he will proceed according to Laws that are much more reasonable than those Decrees and Covenants which you have been unfolding to me.

Vide Steph.

Curcellaum De

Jure Dei inCre-

aturas.

* Exod. 34. 6.

But I pray inform me whether those Elect and Reprobates you speak of, shall be infallibly sav'd, and damn'd respectively, as you say is decreed?

Diotrephes. Without doubt they shall; for the Decree is past from all Eternity, as well for the benefit of the one, as for the ruine of the other.

Paganus. Do you think there hath been any of those Elect in former Ages, in these (which you call) Pagan Countries? and if there were, what became of them?

Diotrephes. Whether there were any of that number amongst your Ancestors, is too hard a question for me to answer; but if there were any such, I am certain they were saved by some emergency of providence or other; for it is not possible that the Elect, whom God hath chosen to eternal life, should perish.

Paganus. I shall give you the trouble but of one question more; which is to know your opinion, whether there be any such Elect here amongst us now?

Diotrephes.

Diotrephes. Sir, I love not to pry so far into Gods secrets; this is a *mystery* lock't up in the *Cabinet* of his own *Counsel*. I had rather therefore you would betake your self to some more profitable Discourse.

Paganns. I have heard, 'tis the opinion of some of your greatest *Divines*, that this *absolute Election* is the very foundation of *Christianity*; and if it be so, then a matter of that great moment is very fit to be enquir'd into, in order to my *espousing* that *Religion*: If therefore you think there be any *such* amongst us, I would know whether *they* shall perish for want of *your* administration? for if you say, *they* shall, you contradict your self, and then you are not fit to be believed: If you say, *they* shall not perish for want of it, then *they* will stand in no need of your *Ministry*; but if you say there are no *such* Elect amongst us, then I must enquire further, whether your preaching can procure us to become *Elect*? if you say it may procure us to become *such*, then it seems you can by your preaching procure *new* Decrees to be made in heaven, and *new* *immanent* acts to be produced in *Almighty* God, and the *number* of the *Elect* to be increased; all which Assertions as I have been informed, are *contrary* to the judgment of your own *Divines*: But if your preaching *cannot* procure us to become *Elect* (if we are not *such* already) then to what end should we admit of it? Seeing therefore you conclude us all to be *absolutely* either *Elect* or *Reprobate*, and that neither the *Elect* can perish, nor the *Reprobate* be saved; I shall satisfy my self that I am better without your *Ministry*, than with it; because though it cannot beget a *saving* faith in me (that being (as you affirm) a *gift* of Gods *immediate* and *irresistible* infusion) yet it may conduce to *aggravate* my sin and condemnation; and in this resolution I shall take my leave of you.

THE SYLLOGISM.

THose Articles which rightly understood, are discouragements to the embracing of Christianity, are unserviceable to the interest of souls, unpracticable in the exercise of the Ministerial Function, and not according to godliness.

The Articles which the *Calvinists* maintain against the *Re-monstrants*, rightly understood, are discouragements to the embracing of Christianity. Therefore

The Articles which the *Calvinists* maintain against the *Re-monstrants*, are unserviceable to the interest of souls, unpracticable in the exercise of the Ministerial Function, and not according to godliness.

The *Major* is evident of it self; the *Minor* is proved by the former Dialogue.

Coluſterion.

Rom. 2. 24.

The Name of God is blasphemed among the Gentiles through you.

Falsum est, Deum non opus habere peccatore; nam etsi eo non opus habet ad suam beatitudinem, quo respectu nullâ creaturâ opus habet; tamen opus eâ habet ad patefaciendam gloriam suam, videlicet iuxta gloriam Iustitiæ in peccatore non respiciente damnando, iuxta gloriam Misericordiæ in peccatore respiciente servando. Piscator contra Schaffinan. Theſ. 34. Other proofs of the Minor!

Deus non vult omnes vocatos servari, & in Christum credere. Idem in Trip. Reſe. ad Amic. C. V. Duplic. e. 4. page 155.

Mandato credendi etiam illi tenentur, qui per Decretum Dei impediuntur ne credant. Idem. p. 188.

Deus hoc consilio Reprobos credere jubet, ut eos per incredulitatem reddat inexcusabiles. Ibid.

Eccæ vocem ad eos dirigit, sed ne magis obsydescant; lucem accendit, sed ne reddantur cæciores; doctrinam profert, sed quæ magis obstupeſcant; remedium adhibet, sed ne sanentur. Calv. Inſtit. Lib. 3. Cap. 24. Sect. 13.



THE SECOND
DIALOGUE
 BETWIXT
 DIOTREPES *and* ANIMALIS.



Diotrepes. Well met Neighbour *Animalis*; what earnest business makes you post so fast this way, and so early?

Animalis. Sir, I am going to my *Counselor* for his advice about a *purchase*. We live in an Age so full of *hypocrisie* and *fraud*, we had need take all the care we can to make things sure, and prevent the *machinations* of Deceivers.

Diotrepes. I cannot blame you, that you are so cautious in your transactions for the world; for by this prudent course you may prevent much trouble and *suits* of Law, which otherwise might *emerge* and spring forth out of your *purchase*, and be entail'd upon your *posterity*, at least devolve upon *them* with the land it self. But Neighbour, there is another thing, I am afraid, you are too careless in; That *Unum Necessarium*, that great Concern, which calls for our *supreme* care and diligence; Give diligence to make your *Calling* and *Election* sure. Here is the inheritance that is worth the purchasing indeed; an Estate of *Free-hold* for ever. All the service we do for it, is but the instance of our *Liberty*, and the Preface of our *Joy*, and our preparation unto *glory*. To secure our interest in this (wherein we have subtle enemies, that are vigilant and industrious to undermine us)

is worth our daily travel, our morning thoughts, and our night watches too. How welcome should you have been to me, and how happy an hour should I have esteemed it, had your present address been to me, with that question of the *Publicans* and *Souldiers* in your mouth; [*What shall I do to be saved?*]

Animalis. Sir, you pretend you are an *Embassador* for Christ, (I shall not question your *Commission*) and you have often importun'd me, amongst the rest of your *Charge*, in the Name of Christ, that I would be reconciled unto God! But sir, is it possible you should think me averse to that motion? Alas, what advantage can I propound to my self in being at *Enmity* with him who is My God, My *Conservator*, and withal *Omnipotent*? I have more reason, considering how vile a wretch I am, to be *jealous* of the distance of his *Love* to me. The fear hereof is so great a discouragement, that if not removed, it may frustrate all further attempts to gain assurance of it. I would be satisfied, whether God hath a *real* purpose and *intent* to save me; for if he hath from all *eternity* rejected me, then I am *passed* over to be carried on in another *channel* that leads finally to Hell; and then 'tis to no purpose to be *solicitous* for salvation, seeing whatever applications I make to him, it stands not with the *immense* ability of his Counsel to accept me unto Mercy.

Diotrephes. That the carnal mind is *enmity* against God, is *Rom. 8. 7.* the affirmation of the Apostle; and therefore there is no doubt to be made of it; and if you be not *sensible* of this *enmity*, in your self, against God, his ways and *dispensations*, the greater is your *earnestness* and your misery.

Animalis. 'Tis somewhat strange there should be *enmity* in the mind, and the man not conscious of it. It must needs be very *important* and harmless, and as good as quite *disarm'd*, if there be no knowledge to draw it forth. I know the best men are not without their *infirmities*. They are constant *Attendants* upon our Condition of *Mortality*. But there may be *involuntary* trespass, and trespass for want of sufficient *circumstances*, when there is no *hostility* profess'd, or *opposition* directly made against the Law or Authority of the Almighty. But I pray sir, what do you resolve me concerning Gods purpose to save me? If you be able to declare *All the Counsel* of God, as Saint Paul *Acts 26. 19.* did, (and a *Guide* of souls, sure, ought to be so) then you can give me satisfaction in this particular.

Joh. 3. 16.

Diotrephes. If you do unfeignedly believe, you need not doubt of Gods purpose to save you; for *whosoever believeth in him, shall not perish but have life everlasting.*

Animalis. Is Gods purpose to save men grounded upon the intuition or prae-sence of their Faith?

Diotrephes. No; If Faith be wrought in you, you owe that production to the gracious efflux and effectual Egressions of that his purpose, and good pleasure, to save you.

Animalis. This doth somewhat confound me; because to my apprehension it inverts the method of holy Scripture; for the Scripture saith (as you alledged it even now) *He that believeth shall be saved;* (which affords a fair encouragement to believe); but your Doctrine inverts the Proposition, and concludes, [*He that shall be saved, shall believe.*]

Diotrephes. The Scripture argues by way of ascending from the Effect to the Cause: but we inter in a way of descending from the Cause to the Effect.

Animalis. However, Sir, you have lodged the Cause at so remote a distance, that I perceive the Effect is not in my Power.

Mr. Baxter.

Diotrephes. If by Power you understand a faculty, or a strength (and 'tis most commonly and fitly taken in this sense) by which a man can do his duty, if he will; This Physical Power you have, and the worst of sinners have, while they are Men on Earth. *Serm. of Judgement. Answ. to Exc. 22. mihi pag. 240.*

Animalis. Sir, I suspect a Fallacy in this part of your discourse: but I pass it over with this reply; That a man had as good want a power to his will, as a will to his power. That Christ hath so far redeemed mankind as to restore a power to them to do their duty, if they will; and yet that to will is still impossible for them; is not this liberty a fine purchase? If the New Method with Evidence affords not,* not a more Rational account of those Points in Controversie, then this amounts to, I am afraid 'tis not so sovereign as 'tis boasted, for healing the divisions of the Christian world. Besides, Is not to will a part of a Christians duty? without doubt it is. If then a man hath a power to do his duty, he hath a power to will; and it being his duty too, to will spiritual good, after a gracious manner, He hath a power to do that too, if your Doctrine be true; But good Sir, let me have your opinion freely in this point; Do you think a man hath Free-will

* See Mr. Baxter Disput. of Right to Sacram. in the Preface, p. 15.

will to spiritual Good, without the assistance of supernatural Grace?

Diotrephes. I pray let us not beset our selves with opinions. Let the case be your own. If you have an Enemy so malicious, that he falls upon you, and beats you every time he meets you, and takes away the lives of your children, will you excuse him, because he saith, [I have not free will, it is my nature; I cannot choose, unless God give me Grace.] If you have a servant that robbeth you, will you take such an answer from him? Might not every Thief and Murderer that is banged at the Assize, give such an Answer? [I have not free-will; I cannot change mine own heart: what can I do without Gods Grace?] and shall they therefore be acquit? A Call to the Unconverted, pag. 232.

Animalis. Sir, if your instances be pertinent, your Answer to my Question is Affirmative; for the Law presumes such false servants and malicious enemies to have free-will in those Actions, and so a power to omit them; else it would not bind them over to punishment, but hold them excused, as we may collect from the indemnity allowed to arrant fools and mad men committing the like Facts. But to turn from the power of darkness, to serve the living God, to believe in Christ, and perform other Evangelical duties, requires an irresistible operation on Gods part, not inferior for mightiness, to that power whereby he created the world, or raised up the dead; as the Synod at Dort hath determined.

Diotrephes. You could turn, if you were but truly willing: and if your Will it self be so corrupted, that nothing but effectual grace will move it, you have the more cause to seek for that Grace. A Call to the Unconverted, pag. 231.

Animalis. Sir, it seems to be a Contradiction, that a man who is not actually willing, should seek for grace to make him willing; for where there is a seeking, there is a desiring; and where there is a desiring, there is a willing; so that you prescribe such an use of means to procure effectual Grace to make one willing, as supposeth him willing without that Grace; which most, if not all our Divines account impossible. But I pray tell me, Sir, Whether an insuperable impotency to be converted and become Gods servant, doth not render a man excusable?

Diotrephes. If you were willing to be the servant of Christ, and yet were not Able, either because he would not ac-

cept you, or because of a want of *Natural* faculties, or because of some other *Natural* difficulty which the *willingest* mind could not overcome, this were some excuse: *Serm. on of Judgement.*
 Mr. Baxter. pag. 221.

Animalis. I bleis God for the use of all my *Natural* faculties: But whether Christ will accept of me, is to be resolved according to his *eternal* purpose, which is not certainly to be understood, but by his *omnipotential* Revelation, or his *effectual* work of *Grace*, without which 'tis impossible to be his acceptable servant; and to obtain that work is a difficulty which the *willingest* mind in the world, of it self, cannot overcome.

Diotrephes. But God hath appointed certain means for the ungodly, which they are bound to use, in order to their Conversion; and if they will not use them, they are without excuse.
 Mr. Baxter. *Directions to prevent Miscar. in Convers.* p. 265.

Animalis. Sir, when a man is made *captive*, and kept *manacled* and fettered in prison, though you command the Prison doors to be *unlocked*, and invite him to come forth with all the *Rhetorick* and earnestness you can, and give him ten thousand *keys* to unlock his fetters, yet if you keep the *right* key from him, no man will look upon you as any other than a *deluder*; Nay though you put the *right* Key into his hands too, yet if his hands be so *manacled*, and his *sinews* so benumm'd and stupified that he cannot use it; if you do no more for the restitution of his *Liberty*, your offer of it, will be but a perfect piece of *Mockery*. I pray therefore do not conceal the *right* Key from these poor Prisoners, the bondmen of corruption: but give us a prescription of such means as are *sufficient* and *effectual* for the work.

Diotrephes. See that you be constant *Readers* and *Hearers* of the Word; and that it may not *slip* out of your hearts, meditate diligently upon it, and confer frequently about it, especially with your *Teachers*; be strict in the observation of the *Lords* day; and constant in *duty* with your *Family*; and importunate with God in your *prayers*; that he would pardon your former *Rebellions* against the *Motions* of his *Spirit*, and give you a *sense* and *feeling* of your *needs*, and a *thirst* after the *supplier* of his *Grace* and *Righteousness*. These are the means that God hath appointed to bring you into a *state* of *saving* *Grace*. *Treatise of Convers.* pag. 238, 239.

Animalis. I pray God we have the right Key yet. Here are but two to speak of in the whole bunch, Prayer, and the Words; and 'tis well if we do not find the first to be a Key without Words; and the second, one that will not fit the Lock; well! let us try; and to begin with prayer.

1. Dr. Twiss * makes a mock at it, and upbraids D. Tilenus for seeming to attribute something to the power of prayer, in order to our conversion. His words are these, [*This Author seems by his discoursing here of prayers, either to be poorly exercised in antiquity, or richly exercised in the contemning of it; for he would have men to be effectually called by virtue of their prayers. The Apostle saith, How can they call upon him, in whom they have not believed? But this Author is able by his prayers to obtain faith: In his judgment (you see) prayers signify nothing to the obtaining of faith or conversion.*]

* Against Tilenus, ubi supra pag. 85.

2. I have read in the Writings of Mr. Baxter*, That the first special work of Conversion God hath not promised: conditional, or absolutely to any individual person that hath in not; he hath bound all to repent and believe, but hath not promised to make them do it; (only) he hath revealed, that there are certain persons so given to Christ, as that they shall be infallibly drawn to believe. Sir, that act of grace (you know) was past before I was born; and so 'tis too late for any address of mine to procure my name to be put into the Donation; if it be there already, I am then of the surer side, I shall be infallibly drawn to believe: But if God hath made no promise (absolute or conditional) of that special work, what encouragement can I have to pray for it? Will not a prayer without a promise prove to be a Key without words, as I said? 'tis only the prayer of faith that finds acceptance; and (not to speak of an unregenerate man, into whose heart that faith is not yet infused) such a prayer it cannot be, unless it be establish'd upon some promise*; for ('tis Mr. Baxters Doctrine two or three pages after, the place mentioned, pag. 269.) When men say they believe that which never was promised, — this is presuming, and not true believing: And whatever prayer be (according to your Doctrine) I am sure presumption is none of the means that God hath appointed to bring me into the state of saving grace.

* Oratione formalis affert est fides & spes. Ames. Medulla. 2. c. 9. th. 61. p. 308. Et Spes est virtus quae inclinatur ad expectationem eorum, quae Deus nobis promissit. ib. c. 6. lib. 1. p. 277.

Diotrephes. Though he hath made you no promise to give you saving grace, yet he hath revealed it to be his sacred will, that you repent and believe in order to your salvation, 1 Tim. 2. 4. 2 Pet. 3. 9.

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Preface to the
Gro. Rel. Self.

Animalis. I have read in the Author mentioned, That Gods will is sufficient to cause the thing will'd; from whence I suppose I may rationally infer, that either God doth not will my conversion; or if he wills it, that his will hath caused it also; and then why should you so sharply reprehend me for my non-conversion?

12.

Diotrephes. We must distinguish of Gods will; it is either secret, and this is sufficient to cause the thing will'd; and never fails to accomplish whatever it pleaseth; or else 'tis revealed; and this hath no other sacrifice than what consists in the manner of signification (by commands, perswasions, exhortations, &c.) which may be, and oftentimes is rejected. When I say God wills you to repent and believe, I understand it, not of his secret, but of his revealed will, whereby he declares what shall be your duty to do, though by his secret will he hath determined the contrary. To this purpose Dr. Twiss saith, "By his Commandment God signifies what is our duty to do, but by his purpose he decrees what shall be done, or not done; God commanded Abraham to sacrifice his son Isaac; and thereby made it his duty to offer Isaac; but withall he determined that Isaac should not be sacrificed."

ubi supra p. 58.

Animalis. I shall not ask you how it can consist with Gods sincerity, to profess to will one thing, and secretly to will another: But I shall only observe, that since this revealed will of God is nothing but his external word, repudiab!e, and for the most part eventually rejected, it must needs be, as I said, a Key that will not fit the Lock; I mean 'tis no fit and adequate means to bring us into the state of grace, though you say God hath appointed it to that purpose. Infomuch as Dr. Twiss affirms, That the execution of Gods goodness towards a man is not hastned by his hearkning to Gods Word; for though men do hear it daily, yet are they not forthwith brought to faith.

ubi supra p. 84.

For this word is but a moral instrument, whose whole energy is exerted, and put forth only by precepts and instructions, exhortations and perswasions, promises and threatnings (as was estimated even now) such inducements as haply may conduce somewhat

somewhat towards the inciting of a soul (already) alive and active, but can confer nothing towards the exciting of a soul that is dead of those two great spiritual diseases, *wilfulness and blindness*; and therefore it seems very irrational to undertake her Resurrection by such feeble and incompetent applications.

Diotrephes. But you must remember this is such a death as hath a natural life, and a reasonable soul, and moral virtues, and common graces conjoin'd; and by *these* the dead may be disposed. *Of saving faith.* p. 39.

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Animalis. If you think the undertaking is not rational, I pray what is the way you would prescribe in order to the cure of *these* diseases?

Diotrephes. The means of cure are the persuasions, with the revelations of the Gospel. Men have the natural powers of understanding and willing; but they want that right disposition, which we call the habit, or moral power; which is no more than to say, They are habitually blind and wilful. It is so far from being unreasonable to teach, and persuade men that are under such an impotency as this, that there is nothing in the world that doth more bespeak our teaching and persuasions; for this is the natural and instituted way to cure them, and give them power. What means of overcoming ignorance like teaching? And what means of overcoming habitual wilfulness, like persuasion, added to informing truth? We do not use to reason men out of a natural impotency; nor to persuade them to do that, for which they have no faculties, or object; but it is the very means of overcoming a moral impotency, and making men willing of the good which they rejected. *Direct. to Prev. Miscar.* p. 266.

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Animalis. Now Sir, you begin to put me in some good hopes, that it is possible for me to obtain a cure of these diseases, which I brought into the World with me, and have much heightened by my own neglect and custom of evil doing. I pray therefore proceed to acquaint me further, what are the most considerable motives to persuade this wilfulness.

Diotrephes. No other than the signal benefits procured for us; the advancement of our nature, by its union unto the person of Christ; his meritorious Sacrifice and Conquest over Satan, the World, and our other enemies; his Sovereign power to rule us, and deal with us on terms of grace; upon which account he daily puts

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puts by the strokes of justice from us, and reflects forfeited mercies to us; the offer of Christ and life so freely to us, on condition we will accept them; his employing a Ministry to make this offer by the promulgation of the Gospel, which affords most excellent precepts and instructions, and exhortations, and other helps to bring us to a willingness, that salvation may be ours. To which also is added abundance of outward providential helps, to further the working of the Gospel, as seasonable afflictions and mercies of divers sorts; and with these is usually concurrent some inward motions and assistance of the Holy Ghost, as knowing, at the door, where he is not yet let in, and entertained. *Ibid* p. 243, &c.

Animalis. These are all excellent moral inducements, and Topicks of perswasion; to which you have added some concurrent motions of the Holy Ghost: But Sir, have you a Commission to tender these in order to my souls benefit? or is your design hereby, only to aggravate my sin and condemnation?

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Diatrophes. "It is Life, and not Death, that is the first part of our Message to you; our Commission is to offer salvation, certain salvation, a speedy, glorious, everlasting salvation, to every one of you; to the poorest Beggar, as well as the greatest Lords; to the worst of you; even to Drunkards, Swearers, Worldlings, Thieves; yea, to the Despisers and Reproachers of the holy way of salvation. We are commanded by the Lord our Master, to offer you a pardon for all that's past, if you will but now at last return and live: We are commanded to beseech and intreat you to accept the offer and return; to tell you what preparation is made by Christ; what mercy stays for you; what patience waiteth on you; what thoughts of kindness God hath towards you; and how happy; how certainly; and unspeakably happy you may be, if you will. *A Call to the Unconverted.* p. 70, 71.

ubi supra. pag.

128.

Animalis. But Sir, I am told by a great Divine, no other than Dr. Twiss, "That when God sent Ezekiel to his people, it seems by that we read *Ezek. 2. 3, 4, 5.* He sent him not to better them; but that they might not say they had no Prophet among them, and to cut off that excuse.

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Diatrophes. (I tell you) We are not only (tyed by our Commission) to offer you life; but to show you the grounds on which we do so, and call you to believe that God doth mean indeed

„ indeed as he speaks; that the promise is true, and extendeth
 „ conditionally to you as well as others; and that Heaven is no
 „ fancy, but a true felicity. If you ask where is our Commis-
 „ sion for this offer? among an hundred Texts of Scripture, I will
 „ shew it you in these few! First you see it in Ezek. 33. 11. *Say*
unto them, As I live, saith the Lord God, I have no pleasure in the
death of the wicked, but that the wicked turn from his way, and
live. Turn ye, turn ye, from your evil ways; for why will ye
dye, O house of Israel? And the following verses, and in the 18th.
 of Ezekiel, as plain as can be spoken; and 2 Cor. 5. 17, 18, 19, 20,
 21. you have the very summe of our Commission; [*If any*
man be in Christ, he is a new creature; old things are past away,
behold all things are become new; and all things are of God,
who hath reconciled us to himself by Jesus Christ, and hath gi-
ven to us the Ministry of Reconciliation, to wit, that God was
in Christ reconciling the World unto himself, not imputing their
trespasses to them, and hath committed to us the Word of Recon-
ciliation: Now then we are Ambassadors for Christ, as though
God did beseech you by us; we pray you in Christs stead, be ye
reconciled unto God; for he hath made him to be sin for us, who
knew no sin, that we might be made the righteousness of God in
him, &c.] “ You see by this time that we are commanded to of-
 „ fer life to you all, and to tell you from God, that if you will
 „ turn, you may live. Here you may safely trust your souls;
 „ for the love of God is the Fountain of this offer, John 3.
 „ 16. And the blood of the Son of God hath purchased it;
 „ the faithfulness and truth of God is engaged to make the pro-
 „ mise good: Miracles have sealed up the truth of it; Preachers
 „ are sent through the World to proclaim it; the Sacraments
 „ are instituted and used for the Solemn Delivery of the Mercy
 „ offered to them that will accept it; and the Spirit doth open
 „ the heart to entertain it, and is itself the earnest of the full
 „ possession; so that the truth of it is past controversie, that
 „ the worst of you all, and every one of you, if you will but be
 „ converted, may be saved. Mr. Baxter, *ubi supra*. pag. 75.
 to 78.

Animalis. Are these glad tidings, with the motions of
 Gods Spirit (which you speak of) administered in such a serious,
 congruous and energetical manner, as is sufficient to cure those
 diseases of blindness and wilfulness fore-mentioned?

Mr. Baxter's Treat. of Conversion. pag. 225. *Diotrephes.* Why? "Do you think that man, who after all this, shall refuse to turn to God, and after all this shall remain unconverted, will have any just excuse before the Lord? Or will he not be left speechless, and under the condemnation of his own conscience for ever? Is it any pity to cast away that man, that will without all pity cast away himself? and no saying will serve him, and no reason will satisfie him? or when he is convinced and silenced, yet for all that will not be converted? when it is their own doing, and they were their own undoing; and when God did not spare for cost and perswasion to have done them good; and when he shall say after all, as in *Isa. 5. 4.* *What could have been done more to my Vineyard, that I have not done in it?* Now I hope you may satisfie yourself from Gods own mouth.

Animalis. I can satisfie my self well enough of Gods meaning, but not of yours; for if we speak of such as live under the Ministry of the Gospell, I doubt not, you will be ready to say, that all the benefits forementioned, are administered to the worst that perish*: And I conclude, not only from thence that they are ineffectual; but also because I find those of your judgment do add *, That with this means God doth set in, and infallibly cause it to be effectual; and to whom? o. ly [to his chosen.] And Dr. Twiss* doth readily acknowledge, That God, unto the outward Ministry of the Word, doth not, for the most part, add the efficacy of his Spirit, to work men unto Faith and Repentance, (which is the actual cure of their blindness and wilfulness,) So that this zeal and earnestness you hold forth in a way of moral perswasion, with that ineffectual assistance of the Spirit, lies at no higher an aime, than to render men inexcusable, if it can amount to that; for whatever cure it may work upon his blindness, it leaves his disease of unwillingness still unmastered; and so in fine, you leave me but where you found me, in my insuperable state of death still, after all these applications; and though you call it but a moral impotency, yet 'tis such, it should seem, as is not to be cured by moral means, though some motions of the Holy Ghost concur with it; what therefore can you prescribe me further, that I may, if it be reasonable, submit to it?

Diotrephes. You must diligently go forward in the use of those means, and ardently desire, and humbly and reverently expect the good hour of more plentiful grace; so that famous

Synod *doth advise you : And though you be dead in your trespasses and sins, yet you know, a condemned Traytor that's dead in Law, may by humble supplication do somewhat to dispose himself for pardon and life. *Of saving faith.* p. 39.

**Synod. of Dort. Cap. 1. Art. 16. Mr. Baxter.*

Animalis. Sir, I doubt you contradict the Doctrine of the Synod, if it doth not (in this point) contradict it self; for they infer, that an unregenerate man is properly and totally dead in sins, and destitute of all strength tending to spiritual good; that he is not able to hunger and thirst after righteousness, or everlasting life; or to offer the sacrifice of an humble and contrite heart, such as is acceptable to God. Syn. Dodrac. cap. 3. and 4. Reject. 4.

Diotrephes. You must betake your self daily to God in hearty prayer; beseeching him to open your eyes, and shew you the greatness of your sin and misery, till you be unfeignedly humbled; and that he would shew you the need of his grace in Christ, till you can thirst after him and his righteousness; and that he would shew you the certainty and excellency of his glory, till your hearts be set upon it above all. Treat. of Convers. pag. 239.

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Animalis. We heard before that such prayers of the unregenerate have no promise to bottom on, and how then can they be made in faith? But besides, the Assembly of Divines, and the Congregational Churches tell us *, That works done by unregenerate men, although for the master of them they may be things which God commands, and of good use both to themselves, and for others; yet because they proceed not from a heart purified by faith, nor are done in a right manner, according to the Word; nor to a right end, the glory of God; they are therefore sinful, and cannot please God, nor make a man meet to receive grace from God; and yet their neglect of them is more sinful and displeasing unto God. The last clause of which Thesis seems to oppose the opinion of some other Divines of the same combination, who say positively, That all works done before Regeneration, are rather hurtful, than profitable; but indeed they are coincident; for if they cannot make us meet to receive grace, nor please God, but are sinful; then it will undeniably follow, that they are more hurtful than profitable to our salvation: So that upon the matter, after all the Rules you prescribe, and the advice you give to the unregenerate, you allow him but the choice of a lesser evil to bring him into a state of grace.

* *Cap. 16. n. 7. Of their Confess. and Declaration. respectively.*

Diotrephes. You may mistake those Assemblers, and the Elders of the Congregational Churches; I find them declare in the Chapter of Free-will (ch. 9. n. 3.) That a natural man being altogether averse from that (spiritual) good (accompanying salvation) and dead in sin, is not able by his own strength to convert himself, or to prepare himself thereunto. Observe, they say, he cannot prepare himself by his own strength; but if common grace be added to their own strength, I suppose they will not deny, but by the accession of such Auxiliaries, a man may dispose himself for conversion; for that common grace is preparatory to special, is so commonly held by Protestants (especially practical Divines) and so plain in Scripture and Reason, that I shall not trouble you with many words about it.

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1. He that useth Gods appointed means as well as he can, is more disposed for the blessing of those means, than the wilful despiser, or neglecter of them.

2. He that is nearer Christ, is more disposed to come to him by faith, than he that is at a further distance.

3. He that doth not so much resist the Spirit, but with some seriousness beggeth for the Spirit, and for saving grace, is better disposed for it, than such as obstinately resist and scorn it. Of saving faith. pag. 39.

Animalis. Sir, I have those two Assemblies against you: For mark their Reason why they say, the works of an unregenerate man are sinful, and cannot please God, nor make him meet to receive grace from God; their Reason is, not because those works are wrought by his own strength, and not by common grace; but because they proceed not from a heart purified by faith.

2. The Synod of Dort is clear against you; for they say, All men are untoward to all good tending to salvation, forward to evil; and neither will nor can (without the Holy Ghost regenerating them) set strait their own crooked nature; no nor so much as dispose themselves to the mending of it; Chap. 3. and 4. Art. 3. They do not say, men cannot dispose themselves by their own strength without common grace, to the amending of their crooked nature; but they cannot dispose themselves to it, without the Holy Ghost regenerating them.

Diotrephes. But you should consider withall, what those Divines add in their 16th. Article, where they say [As by the fall, man ceased not to be man, endued with understanding and will;

will; nor did sin, spreading it self through all mankind, abolish nature with us, but corrupted and spiritually slew it; in like manner this regenerating grace of God worketh not upon men as if they were stocks and stones.]

Animalis. 'Tis true, they say, Grace doth not work upon men as stocks and stones, because it finds them endued with a will and understanding; but if you observe it, they tell us also, that that will and understanding do contribute as little to the work, as if God should of stones raise up children unto Abraham; therefore they compare our Regeneration to that powerful work of God, whereby he giveth being to this our natural life; (*ib.* Article 17.) Now in conferring our natural life, God imposeth no duty upon us towards the possession of it; and 'tis absurd, and a contradiction to say, we should address our selves by any way of preparation or disposition, to the production of our own being. God indeed makes a providential use of our parents; but they say, Marriages are made in heaven, and the whole process of the affair, in order to our natural birth, is extrinsecal to us; and because it is impossible we should either resist or further it, therefore it is no part of our duty to regard it: So we are taught also to believe concerning our Regeneration, or new birth; for when God worketh true conversion in the Elect, He provideth that the Gospel may be outwardly preached to them, and powerfully inlighteneth their minds by the Holy Ghost, that they may understand aright, and judge of the things of the Spirit of God; and not only so, but by the efficacy of the same regenerating Spirit, he also pierceth into the most inward parts of man; whose heart being close shut up, he openeth it; being hard, he softneth it; being uncircumcised, he circumciseth it; and as for the will, he infuseth new qualities into it, and maketh it of a dead heart lively, of an evil good. *ib.* Art. 11. & Art. 14. God doth not only give a power of believing, and then expect the consent or act of believing from the will of man; but he works the willingness and act it self of belief; and this he worketh in nobis, sine nobis; in us, without us, [*Art.* 12.] Irresistibly by his Omnipotent strength: [*Reject.* 8.] So that this operation, for the mightiness thereof, is not inferior to the Creation of the World, or raising up the dead. (*ib.* Artic. 12.) And therefore all the actual resistance a man can or doth make, cannot prevail to the defeating of his own Regeneration: [*ibid.* **Reject.**

Reject. 8.] This Sir, is the *express* Doctrine of the Synod of Dort; in submission and reverence to whose Determination, I must conclude, That this *regenerating* grace of the *Holy Ghost* comes so *freely*, that I should but disparage its *freedom*, in being at any cost or charge to make *provision* for it; for the Holy Ghost brings his own entertainment, and having a power Sovereign and Paramount, he will wheresoever he comes, make his own welcome.

Diotrephes. Well! whatever be the opinions of that Synod, and the Assembly at Westminster, and the Messengers of the Congregational Churches, in their meeting at the Savoy; I am very well satisfied that common grace is truly preparative and dispositive to saving grace; not as one degree of the same species in morality disposeth to another degree (for this we are agreed against.) But, 1. As it is a less unpreparedness and undisposedness than a worse estate. 2. As it removeth many and great impediments. 3. As it is a use of the means appointed by God for obtaining his saving grace. 4. As it is *in tantum*, or *secundum quid*, a thing pleasing to God, and loved by him; yea, and as he loveth such as have it, more than those that are without it, with the love of complacency and acceptance, so as it is a state much nearer Christ, than other mens of obdurate wickedness are in; in these five respects I think it prepareth and disposeth to saving grace. [Of saving faith. p. 45. & 46.]

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* Mr. Baxter's
Bref. Self. II.

Animalis. Sir, what are your own Reasons, though assisted by the concurrent judgment of some Protestant Divines? I say, what are they that they should turn the scale against the decisions of a Synod*, of so many truly learned and worthy men, and an Assembly, and the Declaration of so many Congregational Churches? But to gratifie your opinion and zeal, I shall in this, subscribe to your Reasons, and those alledged by some of the Divines of the fore-mentioned Synod, rather than pay a blind obedience to the others naked votes, and proofs Propositions. I pray what advantage will you make of this confession?

Diotrephes. By this means I shall be able to demonstrate, that all the unconverted are *inexcusable*; and as their *impunity* and *unbelief* are wilful, so their damnation also is just.

Animalis.

Animalis. That will be some advantage to your Ministry indeed, if you can make it good; but how can you make that evident to us?

Dioirephes. I remember Christ hath assured me, that of the many that are called, few are chosen; and that most men perish, Mr. Baxter, for all the mercy that is in God, and for all that Christ hath done and suffered, and for all the grace that is offered them in the Gospel; and I consider the Reason, even because they will not receive this grace, nor entertain Christ and the mercy of God, as it is offered to them. Treat. of Convers. pag. 2.

Animalis. I pray Sir, were those few chosen, because they did receive this grace, and entertain Christ and the mercy of God, as it was offer'd to them when they were called? and was the refusal of grace, and the non-reception of Christ and mercy, the Reason of their Non-election, who do finally perish?

Dioirephes. I do not affirm it.

Animalis. You cannot, unless you turn Remonstrant; according to your principles, Election is the Fountain of all saving grace, and Non-election the denial of it. How then will you (as you have undertaken to do) render the unconverſed inexcusable, and their impenitency wilful, and consequently their damnation just; and all upon this account, because common grace is preparative and dispositive to special grace?

Dioirephes. Why? their impenitency is wilful, and therefore inexcusable; and their damnation just, because they receive the grace of God in vain.

Animalis. How is this possible, to speak properly? for what grace is it you mean? If you mean saving grace (which is called effectual) then if this may be received in vain, it is resistible; and this being peculiar to the Elect, if they have none but resistible grace to work upon them, they may receive it in vain, and may finally perish: But I am taught otherwise (by one of your Mr. Baxter's persuasion, when you keep to your principles, who saith) That God is pleased by effectual grace to draw the Elect to his Son, and make the Gospel successful to their Conversion, insuperably teaching and charging them by his Spirit, and causing them to repent, and believe in Christ, and to perform the conditions of his promises; that love that brought the Lord on Earth, that clothed him with flesh, that lifted him up upon the Cross; doth stream forth

forth in his season into the hearts of his Elect, and touche them with a changing power, and winneth them to his Father and himself, and doth putt into them those heavenly principles, which will grow up in them to everlasting life. [Directions to prevent Mishear. in *Convers.* pag. 247.] So that this saving grace is not only irresistible, but there is also the good houre (as the Interpreter of those Canons * calls it) or (as Mr. Baxter hath it) his season set, wherein it shall be insuperably streamed into the hearts of the Elect; and they can be converted neither sooner nor later, than this good houre or season; and therefore to say this grace is received in vain, is erroneous, and you ought to unbraid none with it.

* Synod. Drodr.
Cap. 1. Ar. 16.
So saith Dr.
Twiss. *ubi*
supra. p. 116.

Diotrephes. But the common grace may be received in vain; and because that is preparative and dispositive to special saving grace; therefore the want of special grace, and the impotency which continues through want thereof, are both wilful, and the damnation just, that doth attend upon these privations.

Animalis. Sir, before you can charge any man that he hath received common grace in vain, you must define the nature, measure, and degrees of its energy and operation; 'tis unreasonable to expect a thing should act above the sphere of its activity; will you expect a Watch should go four and twenty houres, when the spring was made to go but twelve? Or that a Gun should carry a thousand yards, when the charge that is given it, will carry but five hundred? If you think I should arrive at a state of holiness and acceptation with God, by the help of common grace alone, you expect I should flie an Eagles pitch with Batts wings.

Mr. Baxter.

Diotrephes. I must tell you, God will justly require more than he gives; that is, the improvement of his gifts, as Mat. 25. 14. to the 30. sheweth: He gave Adam but a power to persevere, and not actual perseverance; yet did he justly punish him for want of the act, even for not using by his own will, the power which he had given him. Ser. of Judgment. Ans. to Exc. 30. p. 249.

Animalis. And I confess this was most justly; for if God gives a man the power, it then becomes his own duty (under Gods concurrence and influences) to act that power; and God doth not more than what is equal, having disbursed his Talents,

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and allowed time and opportunity to improve them, if he requires at the day of account, that they be return'd with interest: But Sir, if God commits to my trust and stewardship but talents of silver, sure his justice cannot expect that I should turn them into gold; he knows his poor creature hath no Philosophers stone of such virtue; he expects but an improvement in the same kind of talents. Common grace you know, and teach, doth specifically differ from regenerating or saving grace: And you may as reasonably expect, that a man should beget an Angel, as that he should turn common grace into Regeneration. To this purpose we have the judgment of the Belgick Professors [inserted amongst the acts of the Synod of Dort, par. 3. pag. 154. thes. 4.] *Quamquam habenti seu donis recte utenti, dabitur eorundem incrementum: non propterea tamen Deus post lapsum iis, qui naturalibus imaginis Dei reliquiis recte fuerint usi, supernaturalem ac salvificam gratiam largitur; quia gratia hac non secundum opera, sed secundum meritum ac liberum Dei beneplacitum conferitur:* That is, Although to him that hath shall be given; an increase of the same gifts shall be administred to him that makes a right use of them; yet notwithstanding after the fall, God will not bestow supernatural and saving grace upon those that use the natural reliques of Gods Image aright; because this grace is not confer'd according to works, but according to the mere and free beneplaciture of God. And what these say of the reliques of Gods Image, others of them say of all common grace, that it cannot be improved to saving grace; because the difference (say they) is no less than specifical.

Diſcrephes. I do not think that this same common grace is the very thing that is turned by any improvement of ours, or elevation of the Spirit into saving grace. Of saving faith, p. 46. & p. 96. Common gifts are not work't up to be special Mr. Baxter. grace; one species is not turn'd into another: This is true; Imperfection is not turn'd materially into perfection; the dawning of the day is not materially turn'd into the greater light at Noon; but a greater light superveneth, and is added to the less. I say therefore, it is long of your self, if God did not give you grace to believe; it was, because you wilfully refused some preparatory grace! Christ found you at a great distance from him, and he gave you grace sufficient to have brought you nearer to him than you were; you had grace sufficient to have made you better than you

you were, and restrain'd many sins, and brought you to the means, when you turn'd your back upon them: Though this were not sufficient to cause you to believe, it was sufficient to have brought you nearer to believing; and through your own wilfulness became not effectual; even as Adam had sufficient grace to have stood, which was not effectual; so that you had not only Christ offer'd to you, if you would accept him; but you had daily and precious helps and means to have cured your will, and caused you to accept him; for neglect of which, and so for not believing, and for all your other sins, you justly perish. Ser. of Judgment. As. to 30. Exc. mibi. pag. 249, 250.

Animalis. Sir, you dare not affirm that I am restored to that lib.ry of will that Adam had before the Fall*; nor that the grace which is vouchsafed to me, is as sufficient to enable me to rise, as his was to enable him to stand.

* *Primo homini datum est posse perseverare, non autem perseverare.* Aug. de Cor. & grat. c. 11. Vult Aug. Primum hominem habuisse gratiam sufficientem ad actu perseverandum, non tamen actu perseverasse, idque non ex defectu ipsius gratiae, sed ex mera hominis libertate, qui auxilio dato uti noluit. Pet. a S. Joseph. Id. Specul. lib. 4. cap. 7. Resol. 2.

2. That I have Christ offer'd, I do most thankfully acknowledge; but whether these daily and precious helps and means (not yet administred in the season or good houre) were sufficient to cure my will, and cause me to accept Christ, is doubtful; that they are not so to all in their unregenerate condition will appear anon.

3. Whether I have received grace sufficient to make me better, is a question. They who maintain, that man can do no more good, nor omit more evil than he doth, must and will deny it.

Lastly, Whether I have refused any preparatory grace (though that might fall into the same account with the former, yet I add) that is more than you are privy to; and therefore I pray be not so uncharitable in your censures: And now give me leave to ask you a question or two.

First, Whether it be possible to improve that preparatory grace to the height? if it be not possible, that impossibility will so far excuse the non-improvement; but if it be possible to improve it to the full height, which perhaps may be granted, because a man can do what he can do; and sure whatever God may do

in justice, yet in goodness he will require nothing above our abilities.

Then my second question is upon supposition, that I do not refuse, but embrace, and to the utmost of my power improve that preparatory grace that is offer'd me; whether in that case you have any Commission to warrant me, that God will confer his saving grace upon me?

Diotrephes. I am satisfied, That God hath not entred into Covenant or promise with any unregenerate man to give him saving grace, upon any condition to be perform'd without it. Of saving faith. pag. 46.

Animalis. Then, as was said before, he hath no promise to make his prayer for saving grace, to become a prayer of faith in this particular; but though there be no promise, yet haply these preparatory dispositions (as hearing the Word, &c.) have a certain and infallible connexion with salvation, and that may be some encouragement.

Diotrephes. No, we do not say they have; for that affirmation denieth the power of the Potter over a Non-believer thus qualified, and so sins against the freedom of the Sovereignty of God and Christ, in making God a debtor of mercy before his time. Norton. Orthodox. Evangelist. pag. 186. f. with 190. M.

Animalis. While you are so careful to reserve to the Almighty a power to damn even poor humbled and prepared sinners; you seem to be more tender of his Sovereignty, than of his Goodness, Mercy or Justice: But to let this pass; I pray upon these grounds what encouragements can you find to incite the unregenerate to the improvement of preparatory grace?

Diotrephes. God hath commanded him to use certain means to obtain saving grace, and to avoid the resistance and hindrances; and a very command to use such means as means, is a strongly encouraging intimation, that God will not deny men the end and blessing, that use the means as well as they can; for it is certain that he appointeth no means in vain. Of saving faith pag. 46.

Animalis. But Sir, now you have brought me thus far, the great and stumbling objection is behind still; for Mr. Norton tells us, that these preparatory works are really to none but the Elect only*; as for the Reprobates, all the water of life runs quite besides their Mill; all gifts whatsoever are unprofitable to

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* Orthodox. Evangelist. pag. 164.

them; so saith *Marinus*, one of the most moderate of the Synod of Dort. [*De Morte Christi pro soli. Electis. Thes.* 4. & 5. *Aff. Syn. Dort. par. 2. p. 107.* By this it is evident, that your daily and precious helps and means to cure the wills of the unregenerate, and cause them to accept of Christ, are altogether insufficient, whatever you pretend to the contrary. And this as great a Clerk * as your self, was very sensible of, when he remprorily denies, that the Repr. bates may be justified; and consonantly the Congregational Churches do declare ingenuously *, That they who are not elected, although they may be called by the Ministry of the Word, and may have some common operations of the Spirit, yet not being effectually drawn by the Father, they neither do, nor can come unto Christ, and therefore cannot be saved.

Diotriches. "However, they are damned for contemning Gods Word, and not hearkning to his gracious admonitions; " 'tis true, they could do no otherwise; but what impotency is this? Is it anywhere else than in their wills? 'Tis not a natural, but a moral impotency; were they willing to hearken (and come to Christ) but could not, then indeed their impotency were excusable; but they please themselves in their own, and in their obstinate courses; and if they would do otherwise, I make no question, but that they should have no more cause to complain of their impotency to do that good which they would do, than the servants of God have, yea, and holy Paul himself had. — Do they deplore this (their) impotency? Doth the consideration hereof humble them? Nay, rather they delight in it, as the Prophet noteth, *Jer. 6. 10.* Their ears are uncircumcised ears, and they cannot hearken; behold the Word of God is as a reproach unto them. Thus far Dr. Twiss.

Animalis. That men may accustom themselves to a course of carnality, till they arrive at such a state of impiety and obduration, I make no question; but all are not of that temper: " There are some, who are as far abased in the feeling of their sin and misery, and humbled by attrition, and cry out of their sin and folly, and day and night do beg for grace and mercy; as common grace will carry them to do. They like the word and wayes of God, and think his servants the best and happiest men; and have many a wish that they were such themselves, and thus avoid

* Mr. Baxter, in his account of perseverance, pag. 24.

* In their Declaration, ch. 10. n. 4 p. 8. 9. Dr. Twiss, ubi supra, pag. 122. &c.

Mr. Baxter delivers himself almost in the very same words.

Mr. Baxter of sev. faith, pag. 43. 44.

“ avoid as much of gross and wilful sinning, and continue as
 “ much in hearing, reading the Word, enquiring, consideration,
 “ as common grace may bring them to do; and have as much
 “ belief of the Gospel, and as much desire after Christ and holi-
 “ ness, and heaven, and as much love to God and the Redeemer,
 “ and the Saints, as common grace can lead them to: And with-
 “ all, that have a knowledge that yet they are short of true Chri-
 “ stianity, or at least are much afraid of it; and therefore are un-
 “ der a prudent impatency, till saving grace comes in, and the
 “ spirit have sealed them up to the day of Redemption, and are
 “ crying out, *What shall we do to be saved?* Now I demand,
 whether you have any promise that assures *their* interest in *saving*
 grace to such as are thus disposed for it?

Diotrephes. “ I told you already that I am satisfied, that
 “ God hath not entered into Covenant or promise with any un- Mr. Baxter, ibid.
 “ regenerate man to give him *saving* grace upon any condition to pag. 46.
 “ be perform’d without it. However I am confident, that no man
 “ can stand out and say, I did the best that ever I could to obtain
 “ saving grace, and yet went without it, because God would not
 “ give it me.

Animalis. (If that Author doth not contradict himself,
 yet) they that hold a man can do no more good than he doth,
 will confront your confidence; and as far as I can yet apprehend,
 all they who think that God doth predetermine the will, and pro-
 duce every act, and every real positive modification, must be of
 that opinion; but Sir, may not all the Reprobates say, *They go*
without saving grace, because God would not give it them? I
 pray what is *negative* reprobation, or *preterition*? Is it not *vo-*
luntas de non concedenda penitentia & fide? Gods will to deny
 grace sufficient and necessary unto faith and repentance? Hath
 not the Synod of Dort * concluded, That God decreed to leave
 all the Non-elect in the fall of *Adam*, and common state of sin
 and damnation, and to pass them over in the communication of
 grace necessary unto faith and conversion! May I not add, that
 the Reprobates may say, I went without *saving* grace, because
 God could not bestow it upon me, for his hands were tyed up by an
 immutable Decree to the contrary before ever I had breath or be-
 ing; and therefore (to be constant, that is, to be himself) he
 could not have mercy upon me though he would.

Diotrephes. But you must know the Rules amongst Divines

* Cap. 1. Rejell.

is, [*Prædestinatio nihil ponit in prædestinato*] Gods Decrees are acts *immanent* in himself, and make no change in the Creature.

Mr. Norton his
Orthod. Evang.
pag. 126.

Animalis. You may know too that those Divines do say also, "That Gods Decree is the Rule of his efficiency; and although his *Intent* or Decree be an *immanent* work, and causeth no alteration in the Creature; yet the execution of that Intent and Decree, is a transient work, and causeth what alteration God pleaseth to effect. Now by Gods Decree, he hath determined to deny unto the Reprobates grace *sufficient* and *necessary* to salvation; and consequently he is, according to that Doctrine, *Deficiens in necessariis*. Hereupon Dr. Twiss doth confess, That though a man would, he cannot shun his damnation; and yet, saith he, *We do not like this comparison, that a man can no more abstain from sin than shun his damnation*. He professes he doth not like the comparison; and yet he maintains the Doctrine, as it appears from hence: (1.) In that he saith, God fore-knows nothing but what he hath Decreed; and (2.) In that he makes Gods permission efficacious in the most horrid sins that ever were committed; from which two Assertions it will follow, That a man can no more shun sin, than his damnation.

* 1b. p. 18, 19;
20; 49; 66; 67;
71, 90.

* In his Directions to prevent Miscar. in Conversion. p. 265.

So that I must freely acknowledge, I can see no truth in that Doctrine of Mr. Baxter's*, where we are told even of the Reprobates (for he speaks of the ungodly, as contradistinguished to those certain persons so given to Christ, as that they shall be infallibly drawn to believe) That if they will use the means appointed (for the begetting faith and repentance) They have very much encouragement from God; both 1. In the nature of the means which are fitted to their ends, and are mighty to bring down all oppositions; and 2. In the commands and institution of God; whose wisdom and goodness may easily resolve us, that he will not appoint us means in vain, nor set his Creatures on fruitless labours; and 3. Also from the issue; for no man can stand forth and say, Such a one did his best in the use of means, and yet could not attain the end, but fell short of the grace and glory of God. But if our Doctrine be calculated right, this is so far from truth, that 'tis *Conus contrarium verum est**. Here is no hing

* *Ansura vero sunt, reprobum esse & bona opera præstare.*
16. pag. 17.

Wolfe's Christ. Theol. lib. 1. cap. 4. in Explan. Can.

all along but matter of *insuperable* discouragement; both 1. In the *nature* of the *means*, which being *moral* and *resistible*, is not fitted to the *production* of an *irresistible*, *supernatural* effect; and 2. In the *commands* and *institution* of God; whose *wisdom* and *goodness* may easily resolve us, that he will not appoint his *Creatures means*, nor exact their fruitless labour in the use of *that means*, for the attainment of *one end*, when he hath *immu- tably* destin'd them to *another*; and 3. Also from the *issue*; for if a man doth perform his *best*, and stand forth to alledge it, yet he is sure to come short of *glory*; for at last, *saving grace* is made a *propriety* to a certain *cutt'd-out number* of persons: Hence Dr. Twiss concludes, That were a man so exact both in *natural morality*, and in an outward conformity to the *means* of *grace*, as not to fail in any particular, as he hath power to per- *form any particular hereof naturally*; in this case (he saith) if there were any such, he should be in the same case with those that are guilty of no sin, but sin Original, which yet the Word of God (saith he) teacheth us to be sufficient to make all men to be born children of wrath. I beseech you therefore to forbear your upbraiding me for my *impenitency* and *non-conversion*, and you may suspend your *directions* and *exhortations* too, to promote the work of my *new birth*; for if I be of the *Elect*, God will *infuse* the very act of belief, as well as the *power* of believing into me, and will pro- *duce my Regeneration in me, without me*, by his *omnipotent* strength, so that it shall not be in my power to hinder it; and if he please to have it done by *means*, he will at the *good hour* appointed, provide *that Gospel* to be preached to me, that shall *infally* effect it. In the mean while, it will be *impertinent* and *fruitless* to be *solicitous*, or *consult* about it. On the other side, if I be none of that number, all the industry I can use, will not be able to turn *common grace* into *saving grace*; and be- sides, after all my *humiliation*, *care* and *travel*, Almighty God by his *immutable* and *eternal* Decree, hath as well *debar'd himself* of a power to give, as me of a power to receive, *that grace that doth accompany salvation*. If you can solve this Objection, I shall be glad to entertain another Conference with you; In the mean while I shall take leave, and have recourse to my *Counsellor at Law*, who, I hope, will not leave me so *intangled*; but give me *better satisfaction* about my *Purchase on Earth*, than you have done *about my Portion in Heaven*.

Ubi supra. p. 43

Synod. Diodiat.

THE SYLLOGISM.

THAT Doctrine which makes salvation not only uncertain, but also impossible to the greatest number of souls, how diligent soever to obtain it, That Doctrine is unserviceable to the interest of souls, unpracticable in the exercise of the Ministerial Function, and not according to godliness.

The Doctrine of the *Calvinists*, as well as that of the more moderate *Sublapsarians*, as that of the more rigid *Sublapsarians*, doth make salvation not only uncertain, but also impossible, to the greatest number of souls, how diligent soever to obtain it. Therefore

The Doctrine of the *Calvinists*, &c. is unserviceable to the interest of souls, unpracticable in the exercise of the Ministerial Function, and not according to godliness.

The *Major* is evident, because it highly concerns the Ministerial Function, and the power of godliness, and the interest of souls, to have some assurance that salvation is possible to all such (at least) as are diligent to obtain it; for *Martinus* (at the Synod of *Dort*) concludes, That the command and promise of the Gospel are disannull'd (which evacuates the Ministerial Function, and the power of godliness) if there be not such a *sufficiency* of Redemption, as is (really) sufficient for all (and that) according to the will and intention of God and Christ; for (saith he) *Quomodo, ex beneficio sufficiente quidem, ac mihi non destinato per veram intentionem, deducetur necessitas credendi, quod illud ad me pertineat?* De Morte Christi pro omnibus. Thef. 8, 9, 10. Inter Acta Syn. Nat. Dordr. par. 2. pag. (mih) 105.

The *Minor* is apparent from the whole Discourse of this second Dialogue.

Calastion.

Matth. 23. 13. Luk. 11. 52.

Ye shut up the Kingdom of heaven against men, and have taken away the key of knowledge; and them that were entering in, ye hindered.

Piscator. Trip. Resp. ad Amic. C. U. Duplic. cap. 7.

Other proofs
of the Minor

Non procurat Deus illis omnibus media salutis sufficienter, quorum Conversionem in S. literis expectare dicitur. Item.

Deus omnibus quidem vocatis gratiam & salutem foris in verbo offert; non tamen animo ipsos omnes convertendi. Cap. 4. Item.

Per Deum stat, quo minus omnes vocati credant & respiciant, h. e. per defectum gratia sufficientis. ibid.

Marlorat. in Joan. 15. 2.

Stat igitur firma sententia, quemcumque Deus ante conditum orbem elegerit, eum non posse perire: quem vero rejecerit, eum non posse salvari, etiamsi omnia sanctorum opera fecerit; usque adeo irrevocabilis est sententia.

Jacob. Triglandius. (A Synodist.) In Defens. Doctrina & Honoris Eccles. Refor. & Doctor.

Hac Dei sententia adeo firma est & immutabilis, qua rejicit reprobos, ut impossibile sit eos salvari, etiamsi omnia sanctorum opera fecerint: Ideoque verum non est, eos qui culpâ suâ pereunt, per gratiam potuisse salvari, si laborem obedientia salvari gratia non subtraxissent. Hæc ille.



THE THIRD
DIALOGUE
 BETWIXT
DIOTREPES and SECURUS.



Diotrepes. Well overtaken Sir; I pray how far are you travelling this way? if you be for *Canterbury*, I shall be very glad of your company.

Securus. That is the place I am bound for; and if your occasions lead you thither, we are well met indeed; for a good *Companion* is like a *Chariot* that carries one along with ease and delight to his journey's end: And such advantage I promise myself in this expedition, whilst the tediousness of the way is beguiled by the *charmes* of your acceptable Society add Conversation.

Diotrepes. I am glad you are so pleasant Sir; but if you will make me happy in the benefit of your Company, I must intreat you not to Ride too much upon the Spur; we shall have day enough to accomplish our Journey; why therefore should we Tyre our Selves and our Horses to no purpose?

Securus. I beseech you excuse me Sir, I Ride at the easiest Rate the importance of my Affairs will allow of; and although a slower pace may very well comply with the indifferency of an Arbitrary Visit (which I presume to be the design you are now engaged upon) yet if you consider how great a vivacity and chearfulness of spirit is stirred up even amongst *brute* Creatures
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by Company; and much more amongst Men, where the benefit is improved by the reciprocation of Discourse; I persuade my self you are so prudent, you will chuse rather to mend your Pace, than we may Troop on together, than disband your self, and withdraw into the uncomfortable condition of a solitary Traveller.

Diotrephes. Sir, I must submit my sense and judgment to the power of your Reason: But Sir, give me leave (for we should make a spiritual use of all occurrences we meet with) give me leave therefore to unfold my wishes to you, and the earnest desire of my soul; which is, That we were all most eager in the pursuit of those Concerns which are really of most importance to us.

Securus. What Concerns do you mean?

Diotrephes. The great Concerns of our Souls; the Concerns of Eternity; that we would *post* more hastily to Heaven, than after the World.

Securus. I am jealous Sir, that in the way you speak of, there are a great many who make *more haste* than *good speed*; their zeal out-runs their knowledge and discretion.

Diotrephes. We must not discourage zeal for Gods Cause, and Gods glory; and things should be esteemed and pursued according to their excellency: Is not the soul incomparably more precious than the World? And is not Heaven infinitely of more value than Earth? Or can we do too much for God, who hath done so much for us?

Securus. Sir, we know God is so *freely* bountiful, he doth not set his *goodness* out to sale before his Creatures. Besides 'tis evident, men may be so passionate and eager, that they may run down the *Laws* and *Lives* of men that stand in the way of their pretended zeal; and yet (as we say) they may be *early* up, and *we're the near*; they may flatter and please themselves in such things as God is not pleased in at all. *The time will come* ('twas one of the predictions of our Saviour) *when they that kill you, will think they do God service.* Sometimes this zeal miscarries; the child is come to the Birth, and there is no strength to bring forth; and then the furious Zelos, making himself obnoxious to the Law and Power of the Civil Magistrate, brings upon himself a swift destruction, and so perisheth with his burden. Hereupon the Preacher giveth us sober advice, *Be not right-*

Eccles. 7. 16. *renew over-much, neither make thy self over-wise, why shouldst thou destroy thy self?*

Gal. 4. 18. *Diotrephes.* Rash men, 'tis true, may over-shoot themselves: but the Apostle doth commend *zeal* and *fervency* of Spirit in Gods service; 'tis good (saith he) *to be zealously affected a'wayes in a good matter*; and he exhorts the Romans, *to be fervent in Spirit, serving the Lord.*

Rom. 12. 11. *Securus.* I shall not need to tell you that other Copies read it, not *serving* the Lord, but *serving* the time; and in this, you have no reason to complain of mens *slothfulness*; but I am afraid most of that which is call'd *fervency* of Spirit in Gods service, are but *heats* of the flesh; such I am sure are *hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, &c.* And yet I do not deny, but as the Apostle saith, *'tis good to be zealously affected in a good matter*: But as he saith of faith; [Hast thou faith? have it to thy self before God:] So I say of *zeal*; Hast thou *zeal*? have it to thy self before God; and let it not break out to set thy Neighbours house on fire; for God hath no need of thy service to that purpose.

Gal. 5. 20. 21. *Diotrephes.* Sir, I am sorry you should so much forget how odious, *luke-warmness* is to Almighty God; you may find this by that expression which carries along so much detestation with it against the Angel of the Church of *Laodicea*; *I know thy works, that thou art neither cold nor hot, I wou'd thou wert cold or hot; so then because thou art luke-warm, and neither cold nor hot, I will spue thee out of my mouth.* A father is exceeding angry when he wisheth his child *cold in the mouth*; yet God doth so bere by the *Laodiceans*: He wisheth them *cold* in the mouth (as I may say), rather than *luke-warm*; and he threatens to *spue them out of his mouth*; he is not able to *digest* those that are of that temper; they offend his soul, and make his *stomach* recoyle, and his heart rise against them; and when he hath once *spued* them out, certainly his *purity* is such, he will not return to resume this loathsome *vomit*.

Rev. 3. 15. 16. *Securus.* I suppose Sir, (being a Divine as I conceive) you cannot be ignorant, that such threatnings concern none but the *Non-elect*; at least, they can damnify and endanger none else: *As for those persons whom God hath chosen out to be Vessels of mercy, and hath given them the cream and quintessence of his blessings, when the rest of the World are passed by, and put off with*

Dr. Baxter. In
the Saints rest.
Part. 3. Sect. 26

with common and temporary, and left-hand mercies; they have the blood of Christ given them, and the Spirit for Sanctification, Consolation, and Preservation; and the pardon of sins, and the adoption to sonship, and the guard of Angels, and the mediation of the Son of God, and the special unchangeable love of the Father, and the promise and seal of everlasting rest. These are engaged so deep upon his heart from all Eternity, he can never issue them out of his mouth. The foundation of God standeth sure, having this seal, the Lord knoweth them that are his. I hope your judgment is settled upon better principles, than to think the Elect can fall away. 2 Tim. 2. 19.

Diotrephes. I know Sir, ~~the~~ Elect cannot fall from grace; those threatnings we say, do not imply, that they are in any such danger; but these threats are used as a means to preserve them from falling, by quickning them up to holy duties; and those peculiar privileges (which you have now reckoned up) that belong to the Elect, are so many engagements upon them to abound in the work of the Lord, and shew them why they above all men should be laborious for heaven; and that there is a great deal of reason, that though all the World besides do sit still, and be careless, yet they should abhor that laziness and negligence, and should lay out all their strength on the work of God: And this is the use made of that Doctrine in the place where you found it, Saints Rest. Par. 3. Sect. 26. p. 127. Edit. 3.

Mr. Baxter.

Securus. But good Sir, give me leave to ask you for my better satisfaction, How you can prove this convincingly to be their duty.

Diotrephes. * If a Feast be prepared and spread before them, a good stomach will not stand to ask; How can you prove it my duty to eat? but perhaps the sick that loath it, may do so: If the Cup be before the Drunkard, he doth not stand on those terms [How do you prove it my duty now to drink this Cup, and the other Cup?] No, if he might have but leave, he would drink on, without any questioning whether it be a duty: If the Gamster, or the Whoremonger, might be but sure that he should scape the punishment, he would never stick at the want of a precept; and ask, Is it my duty? If there were but a gift of twenty pound a man, to be given to all the poor of the Town; yea, and to all the people in general, I do not think I should meet with many people in the Town that would draw back and say, What Word of God commandeth

* Mr. Baxter, in his Directions to prevent Miscarriage, page 374. &c.

mandeth me to take it? Or how can you prove that it is my duty? And why is all this? but because they have an inward love to the thing; and love will carry a man to that which seemeth good for him without any command or threatening. Directions to prevent miscarrying in Conversion. page 373, 374.

Securus. I beseech you Sir, be not transported into passion at my Discourse with you; for that will as little benefit me, as become your self; and 'twill make our Conversation become a burden, which we entertain'd to another far different end, [for a mutual *Levare*, and Solace in our Travel] give me leave to demand of you for my better Information, Would you have men do things in order to Gods service, hand over head? Is such an *implicite faith*, and *blind obedience* commendable, and to be embraced, as carries them on in a credulous prosecution of that work, which they have no assurance to be their duty? We are sure it cannot be acceptable unto God, if it be not a good work; and a good work it cannot be, if it be not of Gods *ir. scription*; for so the *Assmby* (in their *Confession* *, and the *Congregational Churches* in their late *Declaration*) have determin'd, That good works are only such as God hath commanded in his holy Word, and not such as without the warrant thereof are devised by men out of blind zeal, or any pretence of good intention: And a very Reverend *Assembler*, in that *three-fold* * Cord of his against Dr. Hammond, tell us, That the sum and scope of the second Commandment in the affirmative part, being this; God must be worshipped with his own prescribed worship; and in the negative part to forbid all devised worship of God by the wit or will of man, the very name (he saith) of will (of man) put to worship of God, as opposed to the will of God, the only Rule of worship, is as a brand in the forehead of it, to characterize it, as condemnable in all. Would you against the concurrent suffrages of these Divines, tempt men to will-worship? and inflame them to be zealous in the performance of such works as they are not satisfied to be part of their duty! What shall they say to the Lord, when he comes to check them for these oblations of their blind zeal? saying, *Who hath required these things at your hands?* In short therefore, seeing such as play the *Voluntier's* in Gods service, find so little acceptance from him, 'tis a madness in any man to trouble himself about any spiritual performances, till he finds

* Chap. 16. n. 1

* *Diatribes* Trip.
lex. pag. 44.

And Mr. Baxter
seems to be of
this mind too.
Vbi supra. p.

377.

finds sufficient grounds to convince him, that God prescribes and requires them as *conditions* subordinated to his salvation. If they be not of faith, they are sin, Rom. 14. 23.

Diotrephes. Why I wonder Sir you can find none of these, when God hath chosen Faith with the fruits thereof [a diligent prosecution of holy duties] to be such conditions; and accordingly you may find them indispensably required in every page of the Holy Ghost.

Securus. Whatever be the judgment of your private Spirit, the Synod of Dort hath resolved otherwise, and their Authority I hope you will yield to; and that Authority hath rejected it as a pernicious Error, That the good pleasure and purpose of God from among all possible conditions, or out of the (order, or) rank of all things did choose as a condition unto salvation, the act of faith in it self ignoble, and the imperfect obedience of faith, and was graciously pleased to repute it for perfect obedience; and account it worthy of the reward of everlasting life.

Cap. 1. de Divina predest. Rej. 3.

Diotrephes. I presume, the Synod intended to explode it as an Error, that there was [no election of persons, but of qualities] and methinks their words seem to incline towards this sense; for they reject (in that Article) the Errors of those who teach, That the good pleasure and purpose of God, whereof the Scripture makes mention in the Doctrine of Election, doth not consist herein, that God did elect some certain men rather than others, but in this, viz. that among all possible conditions, God did choose the act and obedience of faith as a condition unto salvation, &c.

Securus. If this were all they aim'd at in that Rejection [to reject it as an Error in those that taught there was no Election of persons, but of things] they rejected just nothing; for it was an Error so far from troubling the Belgick Churches, that it was never taught by any man amongst them; that which they rejected therefore, was this, That faith, and the obedience of faith were chosen by Almighty God as a condition unto salvation; and the following proof makes it evident; For by this pernicious Error (they add) the good pleasure of God, and merit of Christ is weakened; and that of the Apostle is out-faced as unrighteous, 2 Tim. 1. 9. God hath called us with a holy calling, not according to our works, but according to his purpose and grace, which was given to us through Christ Jesus before the world began.

Diotrephes.

Mr. Baxter.

Diotrephes. I will not spend time to vindicate the sense of the Synod in that Article of *Rejection*; but this is the plain truth in few and easie words (if I am not mistaken) That [Faith, which is an effectual acceptance of, and affiance in Christ, as Christ, was chosen and ordained by God the condition of justification and life. — By this faith (so constituted the condition) we are actually justified as 'tis the performed condition of Gods promise. Disput. of Justific. p. 312. To the same sense the British Divines delivered their Suffrage at the Synod, in these words, *Non negamus esse ejusmodi beneplacitum Dei in Evangelio pat-factum, qd statuit fidem eligere in conditionem conferende salutis: id est, qd actualem salutis adeptiorem, saltem respectu adultorum, ex fidei precedentis conditione suspensam esse voluit.* We do not deny (say they) such a good pleasure of God to be revealed in the Gospel, whereby he determin'd to choose faith for the condition of conferring salvation; that is, whereby he wou'd have the actual obtaining of salvation, at least in respect of the Adult, suspended upon the condition of fore-going faith; and this is that joyful and salutary tidings that is to be promulgated in the Name of Christ among all Nations. Thus those Divines.

Rom. 9. 16.

Ad locum.

Securus. Methinks this is repugnant to that inference of the Apostle; So then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. *Si divina misericordia exerenda, seu exercita causa sola sit liberrima Dei voluntas, (saith Mr. David Dicson.)* If the sole cause of the exertion or egression of the divine mercy, be the most free will of God, then the cause thereof is not in the will of man, nor in his good works or actions, but in God alone. It is not of him that willeth, saith he; therefore it is not of the free-will of man: It is not of him that runneth, saith he; therefore it is not from the actions or endeavours of man, that any man is beloved, elected, or that he obtains mercy and the blessing; and consequently it depends upon God alone, who sheweth mercy. And Deodati his Note upon the place, is this, [Seeing that the Election is of pure mercy, it cannot be attributed to any will or endeavour of man.]

* Mr. Baxter's
Treat. of Con-
vers. pag. 295.
296.

Diotrephes. To my apprehension*, the meaning is not, that our salvation is not in him that willeth, or in him that runneth, the Apostle talketh of no such thing; but it is about the giving of the Gospel, or the first special grace to them that had

it not. — For * if you ask the reason of mens salvation, * Mr. Baiter. it is not given in Scripture barely from the will of God, but *ib. pag. 296. 301.* from the faith and obedience of men; for it is an act of rewarding justice, as well as of paternal love and mercy. And therefore we must distinguish very warily betwixt the Decree of God, and the execution of it: Election unto salvation is absolute, it respects no condition or qualification in the person to be elected; but salvation depends upon the condition of faith and obedience.

Securus. If unbelievers, disobedient, and rebellious persons be chosen to salvation, and it be not in Gods power to revoke * *De perfectione* that Election (as the *Hassien* Divines concluded at the * Synod *Apb. 5. p. 215.* at *Dort*) I can see no necessity of faith and obedience; for if *par. 2.* God chooseth us unto salvation, that is, if he wills to have us saved, being disobedient; what reason is there, why he should not be able to make us partakers of salvation, being disobedient? Is not Election the Decree of saving? and doth not God execute his Decree for the same reason for which he made it? If so, why can he not actually save us without faith and obedience, as well as Decree, or will to save us without them?

Diatr. phes. He decrees to save us merely for his good pleasure; but he will actually save us in a way of justice mingled with mercy; and therefore he hath chosen * us in Christ; now * *Eph. 1. 4.* *2 Cor. 5. 17.* he that is in Christ, is a new Creature.

Securus. It seems then that the execution of the Decree is not exactly conformable to the Decree it self, but contains something else besides it; and then how is that true of the Apostle, [* *That the purpose of God according to the Election doth stand, not of works, but of him that calleth?*] I am afraid you have gotten a tang of the Remonstrants Doctrine by your expressions *; for can any man be in Christ, but a believer? I am sure none but a believer can be a new Creature; in affirming therefore (crudely as you do) that God hath chosen us in Christ; and adding upon it, that [*He that is in Christ, is a new Creature*] you do plainly imply, that the object of Gods Election are the faithful and sanctified; which the Synod at *Dort* will tell you is a pernicious Error.

quia sic Electio etiam in Spiritu S. quatenus unus cum Patre & Filio Deus est, facta fuerit, quod contra Scripturam sylum est.

The Bishop of Winchester delivering his judgment about the second Lambeth Article, as it was amended by the Bishops, and other Divines there; whereas the Article saith, *Causa movens, aut efficiens predestinationis ad vitam non est praevisio fidei aut perseverantiae, aut bonorum operum, aut alius rei, quae inest personis predestinatis, sed sola voluntas beneplaciti Dei.* The moving or efficient cause of predestination unto life, is not the fore-sight of faith or perseverance, or good works, or any other thing which is in the persons predestinated; but the sole will of Gods good pleasure. Bishop Andrews makes a *Quaere* concerning that Article [*Sola Voluntas beneplaciti*] the sole will of Gods good pleasure] whether it doth include Christ, or exclude him; that is, whether the Act of predestination be absolute or relative? For my part (saith he) I think it is relative; neither do I think there is any good-will of God towards men; that is, a will, whereby he is well-pleased towards men, but in his Son, in whom he is well-pleased; nor that any one is predestinated either before, or without respect to, or intuition of Christ: But (as the sacred Scriptures have it) Christ is fore-known in the first place; 1 P. 1. 20. then we in him: Rom. 8. 29. Christ predestinated, Rom. 1. 4. then we by him, Eph. 1. 5. And not we in the first place (as some think) He in the last, and for us; for we cannot be predestinated unto the Adoption of sons, but in the natural son; nor can we be predestinated, that we should be conformable to the image of the Son, unless the Son be first appointed, to whose image we should be made conformable; hereupon that Bishop would have it added (to that Article) [*the good pleasure of God in Christ*] And though in King Edward's Articles (of 1553.) the 17th. Article run thus, [*Constat: et decrevit, eos, quos elegit ex hominum genere*, a mal: dicto & exitio librare.*] Yet in those of Queen Elizabeths, and King James's, 1616. we finde this addition [*In Christo*] quos in Christo elegit: And consonantly hereunto, those Articles of King Charles of blessed Memory, whereunto He prefixed His Declaration, 1631. do run thus, [*He hath constantly decreed to deliver from curse and damnation, those whom he hath chosen in Christ out of mankind.*]

But this you see overthrows absolute election; to avoid which, the Synod (though it saith, *elegit in Christo*) hath establish'd the good pleasure of God towards sinners on this side, or before Christe

Artic. Lamb. p.

13.

B. p. 23. 24.

* *Articulo cupimus addi, Beneplacitum Dei in Christo. ibid.*

* Which words are mistaken by Mr. Beka-nus.

Christ's Mediation and Reconciliation; for Election is resolved by them to be the first benefit, and the fountain of all the rest, upon which depends the dispensation of the Mediator himself.

Art. Syn. Dord. cap. 1. de predest. Art. 7. & 8. Christum pro illis quos Deus suavitè dilexit &c.

ad vitam eternam elegit. Mortuum esse dicunt. Cap. 2. Rej. 7.

Christus est causa meritoria salutis, sed non causa electionis. Causa quarrenda est in Dei beneplacito, & amore gratuito, qui ordine antecedit intercessionem filii. P. Molin. Confess. inter Alb. Syn. Dord. par. 1. p. 290.

Diotrephes. Sir, I am perfectly of the Synod's judgment in this point, however you mistake me; I do not say Christ is the cause or foundation of the Decree, but of the things decreed; not of Election, as to be established, but as to be executed; not of election to be decreed through him, but of salvation to be obtain'd by him; he comes under the Decree not antecedently, but consequently; not as the cause of that love, wherewith God hath embrac'd us unto salvation, but as a means underlayed to that love; and therefore Christ was not given to men, that they might be elected by him; but then, when they were elected, he was given, *ut sine iustitia sua dispendio nos ad gloriam adduceret* (as *Sphanhemius** hath it) That God might bring us unto glory, without any detriment unto his justice.

** Dissert. de predest. lib. 1. c. 1.*

Securus. You do acknowledge then that God hath elected us unto glory without any regard to faith, or any good work whatsoever in us; and that upon the intervention of Christ, he may bring us into the possession of that glory, without any detriment or impeachment of his justice; therefore as I said from the beginning of our Discourse, there is no need at all of our endeavours after good works, or after a course of holiness and righteousness.

Diotrephes. Sir, you must not mistake us here; though God do not choose us for this antecedent reason, because we were holy, yet he chose us to this consequent end, that we should be holy; so the Synod have determined in these words, [This said Election was made not upon fore-sight of faith, and the obedience of faith, holiness, or of any other good quality, or disposition (as a cause or condition before required in man to be chosen) but unto faith, and the obedience of faith, holiness, &c. And therefore Election is the fountain of all saving good; from whence faith, holiness, and the residue of saving gifts, lastly everlasting life is

Cap. 1. art. 9.

self do sin, in the fruits and effects thereof; according to that of the Apostle, Ephes. 1. 4. He hath chosen us (not because we were, but) that we should be holy, and without blame before him in love.

Securus. Sir, I hope you understand that holiness imports a state of separation, which doth not alwayes imply an infusion of good qualities, or any inherency of them.

But (1.) A sequestration from common use, as the Temple, and the Vessels that did belong to it, were said to be holy.

(2.) A separation from that danger wherein others are inevitably involved, as the word seems to be used, Rev. 20. 6. Now I am apt to understand the Text (Ephes. 1. 4.) in this sense, That God hath chosen us in Christ that we should be holy; that is, That we should be separated from the danger of eternal destruction, through his free love, and have no blame laid upon us for our sins; and this agrees very well with the benefit we have in Christ Jesus, as the Apostle sets it down. Col. 1. 14. In whom we have redemption through his blood, even the forgiveness of sins. As 'tis impossible we should be profitable to him^a, because he stands in no need of our service^b; so 'tis impossible he should purpose to put trouble upon whom he intirely loves^c, because he delighteth in mercy^d. Therefore unless you can give me some good Reason why God should injoyne us so strictly (as you pretend) to be holy in all manner of Conversation, and rich in good works; seeing he hath elected us without any intuition or consideration of them; and through the satisfaction of Christ, he may actually save us, and put us into possession of glory without any impeachment to his justice; I must conclude there is no such necessity of an industrious qualitative holiness as you imagine; nay, that it would more derogate from the freeness of his grace, then any way contribute to the advancement of it.

Diotrephes. Sir, we need seek no further for a Reason hereof, than the holy Nature of God, which the Prophet hath respect unto, when he saith*, Thou art of purer eyes than to behold evil, and canst not look on iniquity; and the Psalmist to like purpose*; For thou art not a God that hath pleasure in wickedness, neither shall evil dwell with thee; the foolish shall not stand in thy sight, thou hatest all workers of iniquity.

Securus. Sir, I perceive you have been too conversant with the *Remonstrants* Writings; and you are very apt to slide into their opinions ere you are aware of it: Indeed they say, though God loved us before he gave his Son for us, as it is express, *John* 3.16. yet he did not will us eternal life by that love; but he wil'd us that in consideration of believing in his Son. On the contrary, the *Orthodox* say, That the Election of men to Eternal life, is the willing of Eternal life to them; and that this Election is made of persons to-whom Christ is not given, but as, and after they are elected; and what manner of persons are they when they are elected? *Qualisvis est Electio, saith Bucan*? Im-* * Loc. Com. de
prædest. quest.
20.
mundorum & impiorum in conspectu Dei. The Election is made of persons unclean and wicked in the sight of God; and so *Spanhemius* (alledged even now by your self) Christ (saith he) is not the cause of that love wherewith God embraceth us unto eternal salvation. The holy Nature of God therefore (which could not only brook us so well, but also embrace us with so flagrant and immutable a love at our Election, that) certainly cannot obstruct the way to our salvation, requiring that our multitude of good works should make a throng and crowd in to open the door for us.

Distrephe. I am sure Sir, whatever you think of the holy Nature of God, the holy Will of God, and the Gospel of Jesus Christ require it, as a condition and means of our salvation.

Securus. 'Tis somewhat strange, since we make the Decree of Election to be absolute, and inconditionate, and irrevocable*, that we should stand (so) much upon a subordination of means in order to the execution of it. To my apprehension 'tis very absurd to say such a thing is done absolutely, and then to affirm that such and such means are prescrib'd for the accomplishment of it: It is as if one should say, That *Titus* had absolutely given *Radulphus* an inheritance; but he hath tyed *Radulphus* to perform certain conditions upon which it is suspended; he must do him faithful service by the space of forty or fifty years for it: But I would fain learn how the subordination of such a conditional Decree to that absolute and inconditionate Decree can consist with Gods immutability? Do they not make God inconstant, one while designating

* Electionis Decretum est
d. finitum, inconditionatum,
completum, irrevocabile, im-
mutabile. Theol. Magn. Brit.
Sentent. de primo Artic.
Thes. Ordo. 4. Inter Alia Syn-
Dor. pag 5. par. 2.

men unto salvation *absolutely*, presently willing not to save them, unless the condition of *faith* and *holiness* be performed? I see not (as I said) how Gods purpose according to the Election can stand with this variation that you make betwixt the Eternal Decree, and the final execution of it.

Distrepbes. To save the immutability and constancy of God, I suppose it may be considerable, That though Election unto salvation, and the means of salvation may be distinctly considered *

* *Synops. Pur. Theol. Diss. 22. Thef. 28.*

* I do not affirm, That in any moment of nature the Decree of salvation doth go before the consideration of faith and obedience.

The Decrees of giving faith, and crowning it with salvation, I make to be not subordinate one to another, but simultaneous and co-ordinate one with another. Dr. Twiss ubi supra, pag. 13.

Securus. Sir, you seem to say something towards satisfaction in this difficulty, but it doth not remove it; for to elect Peter unto salvation, is to will to save him: Now that God should in one and the same simple act, will to save Peter, an unbeliever, unclean, ungodly, and yet will not to save him, but as a believer, holy and obedient; I say, that God should will both these in one, and the same simple act, looks so like an implication of contradiction *, that the wit of man can hardly reconcile or understand it.

* *Vide Gronovii Dissertatio Theologica. De Duob. quest. 23. 188. &c.*

(2.) Let me ask you seriously, Can God Decree salvation and glory to Peter without any faith or holiness in him? and can he not bring him to glory without them? Certainly this is either against the wisdom and justice of God, if he Decrees any thing which he ought not to execute; or against his Omnipotency, if he cannot bring it to execution, when he hath Decreed it.

Distrepbes. Sir, It becomes not us to dispute the wisdom, justice, or power of God; our duty is to regulate our selves according to his will; and if we look for the reward of eternal life,

life, 'tis our part to fulfill thoſe conditions which he hath preſcribed us in his holy Goſpel to that purpoſe.

Sicurus. Sir, I obſerve your Diſcourſe many times borders upon dangerous Errours; ſometimes you recede from the Synod of Dort, and approach the Remonſtrants; and here you leave them, to gratiſie the Church of Rome. Eternal life is not given as a reward, but as an inheritance; not upon any conditions perform'd, but of grace freely promiſed. To this purpoſe we have the judgment of the Deputies of the Synod of Gelderland (and 'tis inſerted amongſt the Acts of the Synod of " Dort) in theſe words, [*Uti gratis filii ſumus, & jus hereditatis acquirimus; ita & in poſſeſſionem hereditatis mittimur plane gratis, miſericorditer, indubie. Perperam ergo dicitur vitam aternam a Deo cen premium decerni, & dari iis qui conditiones, quas ipſe preſcripſi, impleveris: Nam dare vitam ut premium, praſtitit a jam conditione, ſub qua decreta erat vita illa, ut premium, non eſt omnimodo gratis et ex gratuita dare vitam, ſed ex debito:] That is, As we are made ſons, and obtain the right of the inheritance freely, ſo are we alſo moſt mercifully and freely put into the poſſeſſion of that inheritance; therefore it is ill ſaid, that Eternal life, as a reward, is decreed and given by God to thoſe that fulfill the conditions which he hath preſcribed; for to give life as a reward upon the performance of a condition, upon which that life was decreed as a reward; (this) is to give life not altogether freely, and of good pleaſure, but of debt. Thus far thoſe Deputies; where you ſee they diſclaim all conditions neceſſary unto ſalvation; and good reaſon; for if we were abſolutely elected (a) while we were ungodly; and if Chriſt died (b) for us, while we were ungodly; and if he juſtifies (c) us, while we are ungodly; what ſhall ſeparate us from this free and unchangeable love of God? what ſhall hinder, that we may not be ſaved alſo, while we are ungodly? For if, when we were reconciled to God by the death of his Son; (and why were we reconciled by the death of his Son, but becauſe he had formerly and freely loved us, and out of that love elected us unto ſalvation, and from that election ſent his Son to dye for us? and now having dyed for us) much more (nay, if any duty were required on our part, more than to our election*

and

"Par. 3. pag. 30.
pr.

a Bucan & alii; ut ſuperior
b Rom. 5. 6, 8.

c Rom. 4. 5. For Dr. Twiſt and Mr. Pembroke do make juſtification an immanent act in God; and therefore from Eternity, as Mr. Baxter doth charge them: *Apoſtoliſm of juſtification*, in Append. pag. 163. Therefore it is before Faith; and conſequently of ſuch as are ungodly.

and justification, it should be much less, and not much more) being reconciled, we shall be saved by his life, Rom. 5.10.

Diotrephes. Sir, Divines observe a great difference betwixt those three benefits, Election, Justification, and Glorification. Election is absolutely free without any qualification in the person whatsoever. Justification is by his faith, through the redemption that is in Christ Jesus; but salvation is not ordinarily attainable, but through sanctification unto obedience in all good works whatsoever.

Securus. You will find that amongst Evangelical Divines, the more sound, and such as keep the greatest distance from Popery and Arminianisme, do deny faith to be the cause or condition of Justification; their reason is, because otherwise *Justificatio non est gratuita, sed ex nobis*, saith *Wendelin* from them: Justification should not be free; but of our selves; hereupon they conclude that it is called justifying faith, not because it justifieth, or antecedeth Justification, *sed quod justificatis confirmatur*; but because it is conferr'd upon such as are justified, and in order, if not in time, is after Justification. *Postquam nos justificavit Deus, creat in cordibus Electorum fidem*, saith *Maccovius*; * God creates faith in the hearts of his Elect, after he hath justified them. And why is this? only to give them a comfortable testimony of their Election, and Gods

love towards them; it doth not justify us [conditionally] before God, but declaratively to our own consciences; and thus he expounds those Texts, [A man is not justified but by the faith of Jesus Christ; we have believed in Christ, that we might be justified, Gal. 2.16. Chap. 3.24. That we might be justified by faith.] That is, *Fide cognoscimus: & sentimus nos esse justos coram Deo*; by faith we know and perceive that we are justified before God, who hath forgiven our sins, and given us a right to eternal life, for the satisfaction sake of Christ, and his righteousness imputed to us.

Diotrephes. I profess I am not of those mens opinion; 'tis my judgment that no man is actually justified, till he doth actually believe; and that faith justifies as 'tis the performed condition of Gods promise, as was said above out of Mr. Baxter.

Christ. Theol. lib. 1. cap. 25. Exp. Theol. 6. (mibi) pag. 609. Which he doth not recite as his own opinion. Dr. Twiss seems to be of this opinion; ubi supra. p. 142, 143. And so Mr. Baxter chargeth him. Ap. to Appor. pag. 163.

* *Colleg. Theol. Diss. 8. de justificat. (mibi) p. 153.*

S.c.u.m. I remember you said, That Faith is an effectual acceptance of, and assistance in Christ as Christ.] Now Christ as Christ, is a King and Prophet, as well as a Priest; and so you must effectually accept of him, and rely upon him, in his capacity of Kingship, and your Faith must be a principle, and an effective principle too of obedience; and if such a faith be the condition of Gods promise, and we shall not be justified but upon the performance of such a condition, then (Faith, and Evangelical obedience (in general) being co-ordinate in their conditionality unto this work) what is become of the Apostles free justification? May you not as well deny a free election? and say, a man is elected and justified both by the obedience of good works, and by the faith that is in Christ Jesus! But how contrary is this to the judgment of the Deputies of Gelderland mentioned above! yea, how contrary to the Apostle, who professeth knowingly that a man is not justified by works*! Being justified freely by his grace,* Gal. 2. 16. through the redemption that is in Jesus Christ*: And that you* Rom. 3. 24. may not pretend there is more required unto our salvation, than unto our justification, the same Apostle tells us plainly otherwise; For by grace are ye saved, saith he, through faith, and that not Ephes. 2. 8, 9. of your selves; it is the gift of God; not of works, lest any man should boast. Would you have your wedding garment of your own spinning? Are you desirous to be found having on your own righteousnesses*? Or as you are cloathed in the sweet smelling rayment of your elder brother? Hath not Christ a two-fold righteousness? and are they not both imputed to the Elect? What then? Are we afraid his active obedience is less sufficient to adorn and dress us up for glory, than his passive is to secure and shelter us from shame and torment? If the holy Scripture proclaims our salvation to be as free a benefit, as either that of Justification or Election, why should we give our selves the temptation of a needless trouble by distinguishing them? and what saith the Scripture of the three? Election standeth not upon works; but in the purpose and good will of him that calleth (Rom. 9. 11.) not of works, but by grace (Rom. 11. 5, 6.) And it saith the same of justification too* (Rom. 3. 24. with Gal. 3. 12.)

* cum venerit Deus ad iudicium, non nisi renuncians do meis meritis inveniri poterit in Christo, destitutus omni fiducia in merum operum inherere iustitia, & imputatus imputata illa Christi iustitia, quae a Deo gratis datur, & per fidem nobis applicatur. Dicton. Ad Phil. 3. 9. See the Notes of Beza and others, on Phil. 3. 9.

* Qui dicunt quod Deus fidem ipsam & fidei obedientiam imperfectam, pro perfecta legis obedientia reputet, & ista eterna praemio gratiosa dignam existat: Hi contradicunt Scripturae, Rom. 3. 24. 25. Et cum impio Socino, novam & peregrinam hominis coram Deo justificationem, contra totius Ecclesiae consensum, inducunt. Synodus, cap. 2. Rejett. 4.

2. 16.) *Being justified, not by the works of the Law, but freely by his grace, through the redemption that is in Christ Jesus. And it saith no less of salvation* (Ephes. 2. 8.) *For by grace ye are saved; and the Apostle doth oppose works to mercy in the business of salvation, Tit. 3. 5. Not by works of righteousness which we have done, but according to his mercy he saved us: And therefore he saith* (Rom. 6. 23.) *Eternal life is the gift of God; and what is freer than gift?*

Page 51, 52.

I find this comfortable Doctrine held forth exactly by Dr. Spurstowe, in his [Wells of Salvation opened] where he saith, *Were the way which leads to Heaven, a Ladder of duties, and not a golden Chain of free-grace, I could not but fear, that the higher I climb, the greater would my fall prove to be; every service being like a little round that can bear no weight; and the whole frame and series of duties at the best, far short of the Ladder in Jacobs vision, which had its foot standing upon the Earth, and its top reaching to Heaven; but the whole way of salvation from first to last, is all of meer grace, that the promise might be sure, Rom. 4. 16. Every link of the golden Chain is made up of free mercy; Election is free, Ephes. 1. 5. Vocation free, 2 Tim. 1. 9. Justification free, Rom. 5. 24. Sanctification free, 1 Cor. 6. 11. Glorification free, Rom. 6. 23.*

Dionysius. Eternal life is not given but to such persons as are antecedently qualified by the performance of such conditions as God hath prescribed in order to it.

Securus. Have I not already sufficiently overthrown your conditions by most plentiful and irrefragable Authority? But I will and this, God promiseth, Ezek. 36. 26. *A new heart will I give you: And Matth. 13. 35. To you it is given to know the mysteries of the Kingdom of Heaven, saith our Saviour, who is also said to give Repentance, Acts 5. 21. And in many other places Faith and Repentance are said to be the gifts of God* (as Phil. 1. 29, Acts 11. 18. 1 Tim. 2. 26.) From these and such like Texts, and the expressions used in them (of Gods giving, &c.) Our Orthodox * Divines do infer not only the absolute Decree of Election, but also a most free, inconditionate, and irrefragable collation of what is promised or affirmed in them respectively, and that to be performed [in nobis, sine nobis] as the Synod of Dort determines. Now eternal life being the special gift of God, as well as the new heart, faith, repentance, &c. If you suspend the

obtaining

* Censura Con-
fess. cap. 17.
par. 3. pag. 236.
de Amici Co-
muni 297, 298

obtaining of that (gift) upon any condition to be performed by us, you will much endanger the purest Orthodox Doctrine, and give advantage to the Remonstrants, by the force and example of such interpretations, to invalidate those Arguments which are drawn from the said Texts, to prove those absolute Decrees, and such an irresistible conversion.

Diotrephes. Sir, I hope you are not so great a stranger to the Book of God, but that you know good works are called for in every page, and upon all occasions.

Securus. That is not the question, called for, or not called for; but how, and to what end they are called for? *Inter Alb. Syn. Nat. Dord. par. 43. pag. 213.* I remember well the Divines of Drent, in their Examen, and judgment upon the third and fourth Articles of the Remonstrants, they tell us a main end, why common grace and general gifts are bestowed upon men, is, *ut societas humana & politica conservetur*; for the benefit of humane society; and to this purpose indeed I find the Apostle directeth Titus, That they which have believed in God, might be careful to maintain good works; (adding his Reason) these things are good and profitable unto men: But the Apostle may understand lawful Trades and Callings by good works in that place; but they are not such which you contend for in order to salvation.

Diotrephes. Nay Sir, more then so; we are exhorted to be rich in good works, in order to our own assurance and comfort, 2 Pet. i. 5, 10. Give diligence, add to your faith, vertue, &c. Wherefore the rather give diligence to make your Calling and Election sure. And Maccovius, who defends justification before Faith; yet he saith, * *Quò magis crisci's fides, cò magis etiam justificationis sensus seu fructus uberior emergit*, Rom. i. 17. The more our Faith increaseth, the more sweet and plentiful will be the sense and fruit of justification that springs up to us. * *vbi supra.*

Securus. For that assurance, and these relishes and consolations upon't, I am perswaded they are more boasted than felt*; when we set those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good Word of God, and the powers of the World to come*, may and do fall away totally and finally; whereupon we are taught (according to our Doctrine) to believe they lay under the immutable Decree of Reprobation, How can we (if it be not made so by Gods Decree already) by our

* Mr. P. Baine profess'd he never felt any of those Suavities.
* Heb. 6. 4, 5, 6

industry make our *Calling and Election sure*? And therefore I think it prudent, quietly and patiently to submit the event of our *lives and souls*, with the same resolution they submitted the event of the Apostles expedition to *Jerusalem*, saying*, *The will of the Lord be done.*

* Phil. 2. 12.
* Cap. I. Art. 13.

Dionephes. Remember Sir, it is a part of *Gods will*, that you should *work * out your salvation*: And the Synod of *Drt*, having set down the nature of *Gods free Election*, with the excellent *fruits* thereof, they add, That out of *sense and certainty* of this *Election*, the *children of God* daily draw more and more matter of *humbling themselves before God*, of *admiring the depth of his mercies*, of *purifying themselves*, and of *loving him fervently*, who first loved them so much.

Securus. What *sense and certainty* men (that pretend to it) have of their *Election*, I know not; but if they have it, whatever they draw out of it, will afford no less matter of *ease, carelessness*, and *security* ordinarily, than of *gratitude*; for the certainty of the end, excludes the *use*, at least all care of the means.

Dionephes. I deny that Doctrine, and we find the contrary by plain *Scripture, Practice, and Experience* *: Was not *Daniel* inform'd of the *Jewes* deliverance by *Gods Word and Promise*? and *Christ* * certain his death should be *defer'd*, till the final accomplishment of his *Office and Ministry* in his state of *humiliation*? and *Peter* * propped up in his hopes, by our *Lords prayer and promise* that his *faith should not fail*? Did they therefore neglect the means? nay, did they not forthwith address themselves earnestly to the *use* of them?

* Jer. 29. 10.
&c.
* Dan. 9. 2.
* John 8. 20.
* Luke 22. 32.

Securus. Though the *instant* deliverance of the *Jews* from *captivity* was revealed to *Jeremiah*, yet uncertain to begin the computation (as is observed by *Commentators* upon *Dan. 9.*) *Daniel* knew not whether those seventy years were yet expired, or whether *God* might not *defer* the *Redemption* of the people for their sins; for *Daniel* knew by the same *Jeremiah*, That at what *instant* *God* speaks concerning a *Nation*, and concerning a *Kingdom*, to *build*, and to *plant* it; if it doth *evil*, and obey not his *voice*, then he will *repent* of the good wherewith he said he would *benefit* them, *Jer. 18. 9, 10.* He had read the oath of *God* in the *Book of Numbers*, *Ye shall not come into the Land concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun; but ye shall know*

my breach of promise, Numb. 14. 30, 34. Daniel therefore had good reason to make prayers unto Almighty God out of a holy fear, least God for their sins should lengthen out the term of their captivity; and thus when ever an *end* is intended *conditionally*, and a *promise* made to that purpose; the performance of the *promise* being suspended upon the performance of the *condition*, in this case the *means* is to be pursued with diligence, that having fulfill'd the *condition*, we may have a title to the promise; but when the *end* is intended, and the promise of it made *absolutely*, that gives us a *superfedeas* to all further care about it.

Diotrephes. In *Peters* case, I suppose the end [*That his faith should not fail*] was *absolutely* intended, and the *promise* and *prayers* of our Saviour of that import.

Securus. You may as well conclude the *promise* and *prayer* of our Saviour did import he should not sin at all; for our Saviour prayed (though not that his Father should not take him out of the World, yet) that he would keep him from the evil of it, *John* 17: 15. Yet we see he was not so kept, but he fell into evil, and fell under it too. Our Saviours *prayer* therefore, and his *promise* were *conditional*; his *faith* should not fail, if he did *repent*, and bewail his fall; hence the Lord said to him, *And thou, when thou art converted, strengthen thy Brethren,* Luke 22.

Diotrephes. But this is not applicable to our Saviours own case; the end was *absolutely* intended [*His preservation to the last period*] till he had accomplish'd his *Ministry* (so far as concern'd his state of humiliation) he could not possibly be cut off; and this he was assured of.

Securus. Christ was certain that the *Ministry* committed to him should not want a happy success; yet so, as if he did diligently fulfill all the parts of his office and duty. He was certain his death should be deferred even to that very *houre* which his Father had prefixed (though some deny that *houre* to have been precisely determined of his Father) if he took his frequent advantages to escape the hands, and malicious machinations of his enemies, which we find him careful to do upon all occasions: And here that observation may take place of the truth of a logical connexion betwixt the *Antecedent* and the *Consequent*, when both of them taken apart, are false. It was true, certainly true, that if Christ had fallen sooner into their malicious hands, he had

had been sooner cut off; but (considering his care and prudence to avoid it) that he should fall into their hands, or be cut off sooner, were both false.

Synops. Pur.
Theol. Disp. 24.
Thes. 29.

Diotrephes. However Sir, 'tis most certain, God hath decreed the salvation of the *Elect*, by tying the *end* and the *means* together; for whom he predestinated, them he also called; whom he called, them he also justified; whom he justified, them he also glorified, Rom. 8. 30. Therefore when it is objected to us (say the Belgick professors) that the ordination of means is *suprafluous*, if the *Elect*, by some Antecedent act, be absolutely destinated to salvation, this ariseth from the meer ignorance of the Orthodox Doctrine; for God did never choose any man absolutely unto salvation, if by [absolute'y] we exclude the means which God hath ordained for the obtaining of salvation; but that ordination unto salvation in the purpose of God, hath alwayes from Eternity in the very same act, conjoined with it a consideration of those means which are necessary unto salvation. Whereupon Saint Paul also saith, 2 Thes. 2. 13. God hath from the beginning chosen you unto salvation through sanctification of the Spirit, and belief of the truth; and Saint Peter, 1 Pet. 1. 1, 2. To the *Elect* according to the fore-knowledge of God the Father, through sanctification of the Spirit, unto cleaence, and the sprinkling of the blood of Christ.

Securus. If the end be absolutely intended; then either there are no means required; or if they be required, they are absolutely by an irresistible strength to be wrought by him, who absolutely intends the end; for if God absolutely intends an end, and leaves it to be accomplished by contingent and flexible means, that means may be deficient, and so God should fail of his end; which were absurd.

Diotrephes. This is that which the Synod of Dort affirmeth of Faith, and the work of Regeneration; for, they say, This is a work, to the production whereof, God employeth his omnipotent strength; (chap. 3. and 4. Reject. 8.) A work, for the mightiness thereof not inferiour to the Creation of the World, or raising up the dead which God worketh in us; but (not with us, but) without us; an operation so carried on, that when God hath done his part, it remains not in mans choice to be, or not to be regenerated; to be, or not to be converted; (Art. 12. & Reject. 8.) To this purpose Mr. Norton having laid it down for a Rule (in his

his Orthodox Evangelist) That [Though the Decree be absolute, yet the dispensation of the Decree in the Gospel is conditional.] Page 85, 86. He adds, [yet here carefully observe, That by a condition we are always to understand not a condition properly so call'd, but a consequent condition; scilicet, such a condition, the performance whereof is not left unto the Elect, but is undertaken for by the Elector; and therefore is not only not prospective unto, but is both an effect and argument of an absolute Decree, and also of an absolute Covenant of Grace.

S curus. These passages have reference to the infusion of faith, and the work of our first conversion; and perhaps this Doctrine looks no further, and then there is not sufficient provision made for the infallible accomplishment of an end that is absolutely intended; though the Regeneration of the Elect be absolutely, immediately, and irresistibly wrought by the strength of Gods Omnipotency; yet if the work be left in the hands of the same Elect, as their duty to be continued, such is their frailty and fallibility, they may possibly miscarry in it, and so God should lose his end for all that; which is very absurd to be affirmed of an end which he hath absolutely intended.

Am fil Coronis. pag. 258. f.
Ex conditione proprie dicta,
qua aliquid confertur in
cosum dubium & incertum
eventum aliene voluntatis,
& qua prestita movet voluntatem
judicis ad premium, ex tali conditione suspenduntur promissiones Dei,
actum esset de nostra salute,
licet precemur.

Diotrephes. You need not fear this; for as God begins the work, so he carries it on irresistibly by the same power, to the very last stage and period of our lives. Hence Cornelius Dungan saith*, Such as the operation of grace is in the beginning, such it is also in the progress: And Dr. Twiss* saith, "Gods Omnipotency no Creature is able to resist; and therefore if God will have any man to believe, repent, do this or that good work, it is impossible it should be otherwise; and that God is he who worketh in us that which is pleasing in his sight, is as true, as the Epistle to the Hebrews is a part of the New Testament: And pag. 182. We do require that God should immediately and irresistibly work all our good works in us, and we acknowledge this to be necessary unto every good act, and no grace without this sufficient ad velle & agere; though there may be without this, a grace sufficient ad posse.

To this purpose 'tis very remarkable, what the * British Theol. Histor. Divines (who were accounted super mundi) have delivered in
qua rejecim. 3.
P. 4. 100. par. 20.

their judgment concerning the fifth Article (of perseverance) at the Synod of Dort, *Falsum est*, say they, *Perseverantiam esse donum sub conditione oblatum*. 'Tis false, that perseverance is a gift, offered upon condition; for it is a gift absolutely promised of God without any respect of condition. The Reason is this, the promises of God, some are concerning the end, others concerning the means to that end. The promises concerning the end; for example sake, concerning salvation are conditional; Believe, and thou shalt be saved; be thou faithful (or persevere) unto the death; and I will give thee a Crown of life: But seeing no man is able to perform the conditions, God hath also made most free and absolute promises for bestowing the very conditions themselves; which he effecteth in us, that by them, as the means, we might attain unto the end. To this purpose they urge that Text Deut. 30. 6. The Lord thy God will circumcise thine heart, to love the Lord thy God with all thine heart; and with all thy soul, that thou mayst live. Upon which words, they thus dilate, The end here promised, is life; which the Israelites could never attain, but by the performance of this condition, namely, the loving of God; but here God absolutely promiseth, that he would give them that very condition. Seeing therefore the promises of faith, and perseverance in the faith, are promises concerning the means, they are (promises) of absolute gifts, whereby God, considering mens inability as well to attain the end without means, as to perform those means or conditions of themselves, hath promised he would effect it, that they should perform those conditions. God promiseth life to those that constantly fear him! the promise concerning life is conditionate; but (the promise) concerning the constant fear (of God) is absolute. I will put my fear in their hearts, that they shall not depart from me. Thus those Divines; and the Canons of the Synod are of the same tenour and importance.

Securum. I thank you Sir for this part of your Discourse; wherein you have most clearly proved by the Doctrine of the Synod, the Divines thereof, and others, that the opinion I have been all this while disputing for, is exactly true; that is to say, ['Tis altogether needless for any man to take care to do any thing for his salvation?] for though it be true that the end [salvation] is conditional; yet the means to that end, is granted absolutely and irresistibly to the Elect. 'Tis true, none but belie-

vers and Converts shall be saved; but 'tis as certainly true, that all the Elect shall first or last (at Gods appointed time) one way or other (by Gods appointed means) be irresistibly brought to repen: and believe: But the Non-elect being past by in the state of sin, as Adam left them, and the saving grace of Faith and Repentance denied them; they can never be saved, first or last, by one means or other, God having appointed neither time nor means (effectual) to that purpose, (why then should they trouble themselves about it?) And this is the more unquestionably certain, in that God hath from all Eternity, irrevocably established these Decrees, to illustrate and set forth the glory of his good pleasure, Sovereign power, mercy and justice.

Diotrephes. I wish you would remember that great day of Revelation, which will be a day of discrimination too; when God shall separate the precious from the vile, and divide the Sheep from the Goats; you would be glad to find mercy of the Lord in that day*: You must separate your self from the communion and practice of the wicked in this life, if you would be divided from their portion in the life to come; if you do not distinguish your self from them here, you will never be distinguish't from them hereafter. You must abandon the company of the wicked, and associate your self with the godly, and conform your judgment and opinions, your life and conversation unto theirs; and then you may be sure to obtain mercy, and find grace to help in time of need: The Prophet Malachi tells you of a Book of remembrance that was written before the Lord; but for whom? for them (only) that feared the Lord, and that thought upon his Name; and they shall be mine, saith the Lord of Hosts, in that day when I make up my Jewels; and I will spare them, as a man spareth his own son that serveth him.

Securus. Sir, I am sorry to see you so far inclinable to a dangerous Errour; for you speak, as if it were in mans power to contribute somewhat towards his own discrimination; and if you think so, it is evident you do at least favour the Popish Doctrine of Free-will, if you have not perfectly espoused it: And this you know is diametrically opposite to the Apostle, whose words are these; for who maketh thee to differ from another; and what hast thou that thou didst not receive, &c? Here we are instructed, *Ne quas Deus nobis largitus est, dotes, meminimus non nostra esse bona, sed gratia Dei bona*, saith Mr. Calvin*, That what

Rom. 9. 7.
Mat. 25. 32

* 1 Tim. 4. 10.

Hebr. 4. 14.

Mal. 3. 16.

See Dr. Woods
Twelve Arguments, in
cations ad
rom. ad Phil.
134

1 Cor. 4. 7.

* Instit. L. 3. c. 7.

* 1. 4.

* Citante Amefio in sua Coron. Art. 4. mibi. pag. 369.

Ibid.

L. 3. c. 24. n. 12.

Quis enim te discernit? inquit, nunquid per hæc dona, quæ omnibus sunt communia? possit quippe dicere homo inflatus adversus alterum, Discernis me fides mea, justitia mea, vel quid aliud: talibus occurrent, cogitationibus bonus Doctor, inquit, quid autem habes quod non accepisti? Quis nisi ab illo, qui te discernit ab alio, cui non donavit, quod donavit tibi? Aug. Citante Amefio. contra Grevinch.

Idem. l. 2. c. 5. n. 20.

endowments soever Almighty God bestows upon us, we must remember they are not our goods, but Gods free gifts. Non in-scite Augustinus (saith Mr. Calvin *) hoc testimonio (scpe contentis adversus Pelagianos, quicquid excellentia est in hominibus ex merita & gratia ejus misericordia manare. h. e. Austin doth often make use of this testimony (of the Apostle) against the Pelagians, contending thereby, that whatever excellency there be in men, it flows from the meer and free mercy of God: So Peter Martyr also, si quis propius accedat: videbit Augustinum recte admodum existimasse: nam sicut inter Ministros Ecclesie non est nisi Deus qui unum donis celestibus aliis prestare faciat, ita in regeneratione, electione ac reparatione, Deus unus autor est agnoscendus. Austin was in the right; for as amongst the Ministers in the Church, tis (not Study, Learning or Industry) none but God, that makes one to excell another in those Celestial Endowments; so in the work of Regeneration, Election and Reparation, God is to be acknowledged the only Author. And Mr. Calvin makes this yet more evident in his Institutions, Apud centum eadem fere habetur concio: A hundred men hear the very same Sermon, twenty of them do chearfully receive it with the obedience of faith; the rest either do not regard it, or deride it, or explode and abominate it. If any man alledge this diversity proceeds from the malice and perversity of the men, this gives no satisfaction, because the same malice had posselt the nature of the others also, if God had not corrected it by his goodness; and therefore we shall alwayes be intangled, if that of the Apostle doth not relieve us, Quis te discernit? Who maketh thee to differ from another? Quo significat, non propria virute, sed sola Dei gratia a'is alia præcellere: Whereby he signifies, that it is not by any vertue or power of their own, that some do excell others, but by the sole grace of God. Cur ergo, teste Apostolo, saith he, Coronantur fideles? Quia Domini misericordia, non sua industria, & electi sunt & vocati, & justificati. Why therefore are the faithful crowned according to the testimony of the Apostle, not in regard of any endeavour of their own, but because by the mercy of God they are both elected and called, and justified?

justified? from whence it appears clearly, that as there is no possibility, so there is no need that a man should contribute to his own discrimination.

Diotrephes. I confess a man is able to do nothing towards the differencing of himself; but yet he is so frequently called upon to *repent* and *believe*, that I cannot but conclude there is some duty incumbent upon him to this purpose.

Securus. Sir, this is all one, as if you should say, you grant the *Premises*, but deny the *Conclusion*. As for the *giving*, or *denial* of *Faith* and *Repentance*, Dr. *Twiss* tells us, "Herein we willingly profess, that God carrieth himself *absolutely* through-
" out; not only decreeing *these* according to the *meer* pleasure of his will, without all consideration of ought in man; but
" giving them also unto some, and *denying* them unto others,
" according to the *meer* pleasure of his will, without the consideration of ought in man. Why then should you tell me of
" any *duty* incumbent upon me to the procuring of *these* graces? Can it consist with the wisdom or justice of God (much less with his goodness) to tie me to endeavour after them, when he hath not suspended the bestowing them upon the performance of any such conditions, but *wills*, and hath decreed to give them *absolutely*?

Diotrephes. I pray who tells you, that it is Almighty Gods good pleasure to bestow *Faith* and *Repentance* *absolutely*, without any *condition* performed on our part?

Securus. I gave you the Authority of Dr. *Twiss*'s even now for it; I will also add his Arguments for your satisfaction. "One
" of his invincible Arguments (for all his are reputed for such)
" is drawn from *Bradwardine*'s Demonstration, that no will of
" God is *conditional*, but *absolute* throughout. The Demon-
" stration is this; if there be any conditional will in God, the
" condition of that will of God is either willed by God or no.
" If not willed by him, then that must be acknowledged to come
" to pass in the World without the will of God, which he holds
" for a great absurdity; but if that condition be also in some
" sort willed by God, then either *absolutely* or *conditionally*; if
" *absolutely*, then also the thing *conditionated*, shall be *absolutely*
" willed by God. As for example, if God doth will that a man
" shall be saved, in case he *believe*, and withall doth *absolutely*
" resolve to give him *Faith*, and make him believe, this is in ef-

Vbi supra, pag.

42.
Hereupon he concludes, that in the work of Regeneration — We are *meerly* passive; *Ibid.* p. 27,

Vbi supra, p. 68

“ *seet absolutely* to resolve to save him : But if it be said, that
 “ the condition spoken of, is willed by God, not *absolutely*, but
 “ *conditionally* ; then a way is open to a progress *in infinitum*,
 “ which all disclaim : For, as touching that second condition, I
 “ will renew the former Argument, enquiring whether that be
 “ also willed at all by God, or no ; and if it be, whether it be wil-
 “ led absolutely or conditionally ; so that either we must subsist
 “ in something that is absolutely willed by God ; and conse-
 “ quently, all that depend thereupon, as conditioned, shall in
 “ like manner be absolutely willed by God ; or a progress from
 “ one condition to another, and that without end, cannot be a-
 “ voided. This is Dr. Twiss his demonstration, taken from
 “ Bradwardine ; and Mr. Baxter * triumphs in the use of it, against
 “ the *Auhoor* of the *Examination of Tillemus*.

* In his Preface
 to the *Grotian*
Religion, *Self. 9*.

But this is not all ; for the Dr. hath another irrefragable Ar-
 gument, “ to prove that *Faith* and *Repentance* are not confer’d
 “ by God upon man *conditionally* ; to wit, upon the performance
 “ of some condition by man ; for (saith he *) if it were so,
 “ then these graces shou’d be confer’d according to mens works,
 “ which is clearly and undeniably stark *Pelagianism*. So that all
 “ endeavours after *Faith* and *Repentance*, are not only impertinent,
 “ but ‘tis *heresie* also to maintain, that the bestowing of them de-
 “ pends upon any of our performances.

* *Vbi supra*. p.
 161. & 152.

Diotrephes. Sir, if you will receive what that Reverend
 Dr. holds forth in another place, you will understand his opinion
 more fully. He is not against the use of means for the obtaining
Faith and *Repentance*, take his words at large. “ God (saith
 “ he) hath regard both of our *Faith* and *Prayers* ; not that
 “ upon the *fore-sight* hereof, he did elect us ; but in that as he
 “ did ordain us unto ever lasting life, by way of reward of our
 “ *Faith*, *Repentance*, and good Works ; so likewise he did ordain
 “ us to the obtaining of *Faith*, *Repentance*, and good Works, to
 “ be wrought in us ; partly by the *Ministry* of his Word, there-
 “ in speaking unto us ; and partly by our *prayers*, seeking unto
 “ him, to bless his Word unto us, and fulfill the good pleasure of
 “ his goodness towards us, and the work of *Faith* with power ; for
 “ God doth expect, that we should seek unto him by prayer for
 “ this, as we read, *Ezek. 36. 37*. Neither do we maintain that
 “ God doth ordain any man of ripe years unto *eternal life*, in
 “ any manner of nature, before he ordain him to *Faith*, *Repen-*
 “ *tance*,

Vbi supra. p.
 155, 156, &c.

"tance, and good Works; and that to be wrought in him by the
 "Ministry of the Word, with Gods blessing thereupon, ac-
 "cording to the prayers in common, both of the Pastour and
 "the People. This is the Drs. opinion fully.

Securus. If the Dr. will contradict himself, who can help it; and 'tis evident, he doth contradict himself, if he suspends the bestowing of Faith and Repentance, upon our bearing and prayers, as conditions imposed upon us for obtaining them.

2. If to bear and pray be a work of ours, 'tis Pelagianism in the Drs. opinion, to say, that God gives Faith according to them; for supposing *Tilenus* his meaning to be [That God is ready to work Faith in man upon a condition;] he disputes against it in these words; Now, what is that condition! can it be any other thing, than some work of man? And what follows here hence, but that God gives faith according to mens works? which (saith he) is pure Pelagianisme, condemned for heresie in the Church of God from time to time. *ubi supra. p. 46*

3. And therefore elsewhere this Dr. declares the invalidity of the Word to this effect, and slightes the use of prayers in order towards it, in these scoffing words, [This Author would have men effectually called by vertus of their prayers.] ** Ibid. p. 84. 85.*

4. Hereupon I shall satisfie my self with that resolution of the point, which I find given by Dr. *W. Spurstowe*; having pounded a distinction concerning the promises, which is this; There are promises of grace, and there are promises which are made to grace. The one (saith he) are so absolute, as that they do not depend upon any grace in us fore-going, or suppose any good qualifications in us to be partakers of them; such are the promises of Conversion and Regeneration, in which grace makes way for it self, and works all the initial preparations, without any concurrence or activity on our part, we being as fully passive in our second birth, as we are in our first birth, in our Regeneration, as in our Generation. ** The Wells of Salvation opened. Cap. 7. Sect. 1. Rule 20. p. 67.*

Diotrephes. But the same Dr. tells us in the same place, That the absolute promise of Conversion, and giving of spiritual life, though it have a kind of opposition unto conditional promises, in not requiring that aptitude and qualification of the subject by grace for the fulfilling of it, as the other (promises of pardon, glory) do for the performance of them; yet is it not absolute in opposition to the use of external means, which God *ibid. & seq.*
 bestows

hath appointed us a necessary way to obtain converting grace; for as the Decrees of God, though peremptory and unchangeable, do not exclude the enleavours of the Creature, and the working of second causes; no more doth the absoluteness of Gods promise in Conversion shut out, but rather include the use and exercise of all means that lead to the end. Thus Dr. Spurfowe.

Securus. How far the absoluteness of Gods promise doth shut out the use of means, we shall further see hereafter; in the mean while, I pray what is the means you think so necessary to be exercised in order to our Conversion?

Diotrephes. I shall give you my Answer in the words of Dr. *Twiss*; I know no industry of man (saith he) required to his effectual Vocation (which is conversion) but the hearing of Gods Word.

Securus. He required hearing of Gods word and prayer too even now; and hath he cashier'd half his means already? But to let that pass, I pray resolve me whether it be possible for a man without faith, to hear after such a gracious manner as will be acceptable to Almighty God? For if he cannot perform the duty graciously, he may instead of obtaining grace, come under that reprehension (even given to performances under precept, for want of such a gracious manner in the circumstances) who hath required this at your hand, to tread my Courts?

Isa. l. 12.

Diotrephes. "Some natural actions are required, without which a man cannot be converted, saith Dr. *Twiss*. As for example; it is required a man should be acquainted with Gods Word, which alone is the ordinary means, whereby the Spirit works in mans Conversion. Now it is in the power of man to hear the Word; and albeit he cannot hearken unto it in a gracious manner pleasing unto God, yet shall not that hinder the efficacy of Gods Word, if God be pleased to shew mercy on him: No, though he comes to the hearing of it with a wicked mind. As they that came to take Christ, John 7. yet when they heard him, were taken by him, and returned without him, saying, Never man spake as this man speaketh. So is it in the power of a man to read the Word. Now suppose he exerciseth this power, and that with a mind averse from it; yet may this Word prove a Word of power to the changing of his heart. Thus far Dr. *Twiss*."

ubi supra. p. 99.

Securus. Why! this is a full confirmation of what I have been contending for, that it is *impertinent* and *needless* for a man to take care for his salvation; 'tis no matter with what *affections* he addresseth himself to the *means* of Faith and Repentance, for though he doth it with a *wicked mind*, with a mind *averse* from it, yet shall not that hinder the *efficacy* of Gods Word, if God be *pleased* to shew mercy on him. He hath no Reason therefore to trouble himself about *laying aside all malice, and all guile, and hypocrisies, and envie, and all filthiness, and superfluity of naughtiness, and to receive with meekness the engrafted Word, which is able to save the soul.* But I remember, you told me long since, that God ordains men to *Faith, Repentance, and good Dr. Twisse as works*; and that to be wrought in them by the *Ministry of the supra.* Word, with Gods blessing thereupon, according to the *prayers* in common, both of the *Pastour* and the *People*. Now Sir I would fain be satisfied, whether if a man doth *carefully* joyn himself rnto these *Ordinances*, he may be assured of his *Conversion*?

1 Peti 2. 1.
James 1. 21.

Diotrephes. No, the execution of Gods goodnesse towards him is not hastened by a mans hearkning to Gods word; for though men do hear it daily, yet are they not forthwith brought to faith; faith Doctor Twisse*.

* Ibid. p. 84. 85

Securus. If a man cannot promise himself a blessing in his *carefull attendance upon the Ordinances*, and affording his presence to hear the Word, to what purpose (as I said) should he trouble himself about it?

Diotrephes. Doctor *Spurstone** tells you, though these be such actions which have no *immediate influence* to the begetting or working of grace, yet are they so farre *necessary*, as that no man can *promise unto himself* that ever he shall be converted, who doth either *neglect* or *refuse* the using of those means, in which God is pleased to *dispense* his free and undeserved grace. Thus Dr. *Spurstone*.

* ibi supra.

Securus. As he cannot *promise himself* to be converted without this means; so neither can he *promise himself* to be converted with it; because, as you say, from the Doctor, it hath no *immediate influence* to the begetting or working of grace. Upon the whole matter therefore, it comes all to a reckoning whether he *applies himself* to the use of this means, or no,

Dr. Spurstowe
ubi supra p. 70.

Diotrephes. Not so, for though Conversion be wholly and only from God himself, yet it is ordered by him to be effected in the use of means. As Physicians put their physick in certain syrups and liquors, which are *Vehicula Medicinae*, not at all of themselves operative, but serviceable to the medicine that works the cure: So doth God by his Ordinances, which are *Canales gratiae*, Channels and Conduit-pipes designed for grace to run in, convey and dispense the precious blessing of a new and spiritual life to those upon whom he is pleased to bestow it. And therefore the plea of those is both weak and impious, who contemptuously turn their backs upon the preaching of the Word, and other external helps, as needlesse and unnecessary to conversion, it being Gods sole work.

Securus. I pray resolve me this question; whether hearing the Word be of absolute necessity to conversion?

Ubi supra p. 115

Diotrephes. I shall give you my opinion in Dr. Twisse his words. We willingly grant (saith he) that information of the understanding is necessarily required both to faith and to repentance, otherwise they were not all rational; but that this information should be made by the Minister, that is, I confesse, ordinarily required by the vertue of Gods Ordinance, but not necessarily; and he upbraids *Tilenus* as little sensible of any such distinction.

Dr. Twisse ubi
supra p. 118.

p. 116.

Securus. Seeing God hath determined not to bestow his (saving) grace at all, upon the greatest number of mankind; and before he hath bestowed faith and regeneration upon them, it is utterly uncertain by ordinary means, both whether he hath determined to bestow any such grace upon them, and whether Christ died for the procuring of any such benefit unto them; and seeing the exhortation of the Word without a more special operation of Gods Spirit, is no provocation at all to beleeve, and God doth many times work faith without the ministry of the Word (which are the affirmations of that great Divine) why may I not as well depend upon the extraordinary (which when it comes, is likely to work upon me insuperably) as wait upon the ordinary means, which I have no assurance at all, that it shall be effectual?

p. 117.

Diotrephes. When God will give any man saving grace, ordinarily he will do it by the means of grace. He that hath appointed his Ordinances to that end, will so farre stand to his own appointment, and honour his own Ordinances, as to work by them; and

and not *ordinarily* without them. If men therefore will not use Gods *means*, no wonder if they go without his grace. For first, such are out of the way of grace, and when they avoid the *Causes*, they cannot in reason look for the *Effects*. Secondly, And moreover, they do provoke God to with-hold and deny his grace when they set so light by it, as that they will not so much as use the means to get it. *Treatise of Conversion*, pag. 229.

Securus. Here are so many infirmities in this piece of your discourse, that it will be a trouble to repeat them. (1.) You intimate, that *Grace* flows from the use of the *Means*, as the *Effect* from the *Cause*, which is no lesse contrary to experience, than to the judgment of Doctor *Twisse*. (2.) You would insinuate that God denies his grace only to such as provoke him by their neglect of the means; Whereas Doctor *Twisse* saith, he determined the denial of it, for his meere pleasure, without any consideration of any thing done by man. So that a man may be very diligent in the use of means, and yet faile of the grace of God, meely because it is not Gods pleasure to give it him. (3.) You informe us, that God will stand to his own Ordinances, because of his own appointment; and for their honour, when he will give any man *saving* grace, he will work it by them. Is it worse to absent ones self from those Ordinances, then to present ones self to them with an *averse* and *wicked* mind? This (saith Dr. *Twisse*) cannot hinder Gods operation; and why should that, especially seeing (as you imply) God hath his extraordinary wayes to dispense his grace, as well as ordinary?

Diotrephes. "Our safest way is to take our President and Direction from the Apostles Admonition to Timothy. The servant of the Lord must instruct them with meekness that are contrary-minded, if so be at any time God will give them Repentance, &c. Therefore it becomes us continually to wait for this time, and not to prescribe unto God. And why may not this present be the time? why (then) should you defer the hearing of Gods Word, whereby alone is our Calling (ordinarily) wrought? For this being Gods appointed means, if a man hears it, though with a purpose only to oppose it either in general, or in some particular truth thereof; yet (he may receive the Grace of Conversion for all that) this humour of opposition cannot hinder Gods Word, and the operation of his Spirit where he will." Dr. Twisse. ubi supra, pag. 134. Page 84.

will, in spite of their conceits, who thought the Apostles were filled with new wine, when three thousand were converted that day. But * how is it possible that God should bring a man to a *Se-* mon, while he lies lazy in his Bed? Such a one is out of the way of Grace; and as Mr. Baxter * hath it, when he avoids the cause, he cannot in Reason look for the effect.

* *Ibid.* 181.

* *Vt supra.*

S. curus. I pray Sir, answer me to a few questions in order to my further satisfaction in that we discourse about; and the first I shall propound to you is this; [Whether God hath not exactly prefixed the punctual time for the Conversion of every one to whom he intends his effectual grace?]

* *Pag.* 12.

* *Cap.* 1. *Art.* 18

* But how doth this consist with his so moving considerations to convince men of the folly of delay? *ut supra.*

Diotrephes. Yes, this time is prefixed of the Lord, unalterably, as is resolved by *I. R.* in his *Christian Subject* *, Approved and Licensed by Mr. Edm. Calamy. This time is called *Hora Ubertatis Gratia* *, by the Synod of Dort, *The Hour of more plentiful Grace*; by Mr. Baxter * *Gods season*; by Dr. Twiss, the time appointed.

Securus. My second question is, Whether God hath not also precisely appointed the individual means, for the conversion of such persons to whom his effectual Grace is designed?]

Diotrephes. Yes, When God executes his good pleasure in the Elect, or works true Conversion in them, he doth not only procure the outward means, but also applies the inward efficacy of the regenerating Spirit; as the Synod of Dort hath determined, *Cap.* 3. & 4. *Artic.* 11. See it at large.

Securus. My third question is, Whether God can fail in his time prefixed, to accomplish that work of Conversion in such persons?]

Diotrephes. He cannot, because he is wise and constant. To this purpose Dr. Spurstowe * his observation is considerable; If the wisdom of God (saith he) hath to common mercies wherein his enemies have a share, set such appointed times, as may make them more useful and beneficial to his Creatures. Certainly he will not fail to perform to his people the promises of his free-grace in that season and fulness of time, which may best suit with their welfare, and his glory. He makes Conversion one of those promises. *ibid.* pag. 66, 67.

* *Vt supra.* p. 63.

Securus. My fourth question is this, Whether God can be disappointed of his means or no?]

Diotrephes.

Diotrephes. No, the Reason is plain; He is not only Wise, but also Omnipotent. Gods Omnipotency (saith Dr. Twiss *) * *Vbi supra p. 178.* no creature is able to resist; and therefore if God will have any man to believe, to repent, to do this or that good work, it is impossible it should be otherwise. — And that God is he who works in us that which is pleasing in his sight through Jesus Christ, is as true, as the Epistle to the Hebrewes is a part of the New Testament.

Securus. My fifth question is this, [Whether any of them, for whom effectual grace is designed, be able to resist that grace, when the season or good houre is come; or to receive it sooner, if they should endeavour after it?]

Diotrephes. This Quare consists of two Branches; but I shall satisfy them both in the words of Dr. Twiss *, who hath taught us thus to distinguish. *We willingly confess* (saith he) * *Vbi supra p. 115, 116.* that as often as men are found to resist these Exhortations Divine, (to Faith and Repentance) though delivered by Gods Minister, they may justly be said to resist God working morally, and be'eching them, as the Apostle speaketh, 2 Cor. 5. 20. As though God through us did beseech you. So the Jewes with their Fathers resisted the Holy Ghost, Acts 7. 51. Forasmuch as the words delivered unto them, and which they resisted, were sent by the Lord of Hosts in his Spirit, by the Ministry of his Prophets, Zach. 7. 12. And accordingly God is said to have protested among them by his Spirit, by the hands of the Prophets; but they would not hear, Nehem. 9. 30. But they do not resist, nor can resist the Holy Ghost, working immediately, and physically upon their wills the Act of Conversion, and physical, or rather hyperphysical transmutation. *We willingly confess* (as the Dr. goes on) that the Elect resist neither, tending to their first Conversion, provided the time be come which God hath appointed for their Conversion; till then they resist all Exhortations tending thereunto, as well as others; but as for any Divine Act for a physical transmutation of their wills, they are not made partakers thereof, till the time of their effectual calling. Thus far Dr. Twiss.

Securus. Give me leave to ask you a sixth question, [Whether in the designation either of time or means, God had any consideration of any qualification as wrought, or to be wrought in man, or of any compliance in him, that at such time such

means might be the more congruously applied for his Conversion?]]

Diotrephes. No; for that were stark *Pelagianism*, a giving of grace according to mans works. To avoid which, we willingly profess (as I told you already from Dr. Twiss) that God carrieth himself absolutely throughout; not only declaring these (graces of Faith and Repentance) according to the meer pleasure of his will, without all consideration of ought in man; but giving them also unto some, and denying them unto others, according to the meer pleasure of his will, without the consideration of ought in man.

Securus. I pray resolve me one question more; Is it possible for any man, by any means, or any diligence in the use of that means, to attain unto these graces, when God hath decreed to deny them to him; or is it possible for any man, through any perverse opposition to fail of them, when God hath decreed to bestow them upon him?]]

Diotrephes. To this I shall answer you in the very words of Mr. D. Dyke*; he propounds a *shift* that is ripe (as he saith) in the mouths of the profane, That it is vain and bootless to take any pains in godliness; for if they be ordained to destruction, it will nothing advantage them, they shall lose all their labour; if to salvation, though they live never so wickedly, it shall nothing prejudice, or disadvantage them; they must needs come to their appointed end. To which *shift* he applies these words, by way of Antidote, [But these must know, that it is impossible, either for a Reprobate to live godly, or an Elect always to live leniently and loosely; for the same God that ordains the end, ordains the means. And Dr. Twiss* saith as much; for he confesseth, it is impossible for them (Reprobates) to shun damnation; and for the Elect*, he confesseth also, it is impossible for them to disobey, or not to be industrious, when God will have them to be industrious.

*In his Mystery of self-deceiv- ing. p. 245.

*Ibid. p. 84.

Securus. Sir, You have most plentifully confirmed, what I have been all this while attempting to prove unto you, [That all endeavours, whether to obtain life, or avoid destruction, are utterly impertinent and needless; for who*, but a Fool, or a mad man, will trouble his brain, or spend his labour about impossibilities?]]

*Matth. 6: 27.

Diotrephes?

Diotrephes. But Sir, without a *special revelation* (which is rare and extraordinary) a man cannot be certain of his *Election*, (and consequently cannot enjoy the comforts of that apprehension) but by and through his *effectual calling*, the means whereof he is therefore carefully to attend.

Securus. That alters not the case at all; for if the man be a *Reprobate*, his knowledge of that Estate, though it may torment him before the time, it cannot enable him to avoid so sad a *destiny*: And if he be elected, though the *assurance* of that condition be attended with never so much happiness, yet that *assurance* is not attainable before his *effectual calling* (as you confess) and the time *hereof* is prefixed unalterably; so that he cannot be regenerated, repent and believe, sooner or later. If you should therefore address your *Exhortation* to him to *repent*; he replies to you, "If I be *elect'd* to the end [Salvation] I am *elect'd* to the means too. What that means is, extraordinary or ordinary, I know not; whether affliction, the *joyce* of Gods *Rod*; or preaching, the *joyce* of his *Word*; whether your *Sermon*, or another mans: But God knows which (infallibly) and hath as *infalibly* decreed to bring me to it; and I am no more able to *absent* my self from that means, than to *rescind*, and alter Gods *immutable Decrees*. Why then should I not stay, and expect the *good houre*, till God by such an *irresistible* efficacy, draws me unto that end, through the means of his own *appointing*? I am sure neither my neglect of *Ordinances*, nor my *flagitious* crimes can cancel the *Decree* of my Election. You may think it *impossible* that a *profane* careless *wretch* should be saved; but 'tis no less *impossible* that an *Elect Vessel*, how *profane* and careless soever, should be damned. The Divines of great *Britain*, have determined this most judiciously, in their *Suffrage* (upon the *fifth Article of perseverance*, 193. Exl c. Thef. 4.) *It is impossible* that Paul elect should perish; it is *impossible* also that Paul a blasphemer of Christ, and an unbeliever, if he dies in this state, should not perish; so it is impossible that David elect should perish; it is also impossible that David an Adulterer, and Murderer, if death arrests him in his impenitency, should not perish. Sed hunc nodum Divina Providentia & Misericordia facili solvit; curando ut nemo Electorum in eo statu moriatur, in quo a vita aeterna juxta aliquam Divinae Voluntatis ordinationem excluderetur. They say, That the Divine

vine Providence and Mercy doth easily untie this knot; by taking care that none of the Elect shall dye in that state, wh rein according to any ordination of the Divine Will, he should be excluded from eternal life. This is the judgement of those profound Divines.

Distrepbes. Those Divines I am sure do conclude (and in those very passages to) that the end is not to be attain'd but by the use of the means; and Gods acting in that means doth not exclude, but assist and encourage outs. Nehemiah therefore doth thus exhort the Nobles, Rulers, and the rest of the people, Be not ye afraid, remember the Lord which is great and terrible, and fight for your Brethren, your sons and your daughters, your wives and your houses; (for) our God shall fight for us, Nehem. 4. 14. with ver. 20.

Securus. The question (now) is not concerning the conjunction of the end and means; but concerning the necessity of mans care about the use of that means*. I grant the first, but deny the last: Why should I less trust God with the means, then with the end? Are they not alike absolutely intended? If any advantage be, 'tis on the part of the means; for (as you cited the words of the British Divines) the end [eternal life] is designed and promised, but conditionally [if we do believe] but the means [Faith and Repentance] are promised absolutely. And seeing God hath by his immutable Decree, absolutely undertaken for that means; and that not only as to the kind, but also as to the irresistible application and working of it; it is so far from being a duty, that it seems to be a sinful distrust to be solicitous about it. We ought not to distrust Gods power (for the accomplishment of salvation in the Elect) for

that is Almighty; nor his Will, for that is immutable. To doubt of either, is to sin against his Omnipotence or Immutability. If Christ passeth his word for Peters security, in walking upon the surface of the water, as weak as the foundation is, his Faith is weaker, and too blame, if he fears sinking. When the means is absolutely determined, and the application and working of it absolutely undertaken for by Almighty God, his Revelation that it is so, gives us a Quietus est about it. In that Batel where the watch-

* Etiam si fidem & respicientiam a suis confederatis requirat Deus, nequaquam tamen propterea voluntas ejus conditionata est, neque ab impletione illarum conditionum voluntas Dei meritum Christi applicandi dependet, cum impletio harum conditionum purum putum Dei donum sit, qui dat vellet & perficere, & nullo modo homini tribui possit ac debeat. Embdensium examen de Gratia & Meriti Christi Univers. Quest 7. Pag. 121. Par. 2. Syn. D.

watch-word is [*The Sword of the Lord, and of Gideon*] there, that Exhortation is no less needful then seasonable ; [*Be not dismayed, fight ; for the Lord fighteth for you :*] We must (in this case) blow our Trumpets of *Rams Horns*, and break our empty *Pitchers*, and advance our lights ; if God promiseth victory but upon condition only, we must dutifully address our selves to the performance of that condition, though to our apprehension it contributes little or nothing to the event or blessing promised : But where God absolutely intends and promises a victory, there the word is, [*Ye need not fight in this Battel ; Fear not, stand still, and see the salvation of the Lord which he will shew to you ; the Lord shall fight for you, and ye shall hold your peace.*) And they that should lay hold upon the *Sword* and *Spe. r.* and stand upon their own *Gward*, and postures of defence in this case, deserve as sharp a reprehension, as that our *Saviour* gave to his *Disciples*, (not trusting his Divine presence as sufficient to bridle and curb that tempest) *Why are ye fearful or doubtful, O ye of little faith ?*

Judg. 7. 18, 20.

Deut. 20. 3.

2 Chron. 20. 17

Exod. 14. 13, 14

Math. 8. 26. &

chap. 14. 31.

Dintrephe. That Gods promise of the end doth not acquit us of the use of the means, we may see in the example of King *Hezekiah* ; he was sick unto death, but upon his devotions, his prayers and tears, God was pleased to send his Prophet to him with a joyful message of his Resitution, *Behold, I will add unto thy dayes fifteen years*, Isa. 38. 5. And yet to shew they should not rely upon Gods intent and promise for the end, without the use of the means, the Prophet commanded, *Let them take a lump of figs, and lay it for a plaister upon the Bile, and he shall recover.* And the example of the Apostles Voyage is very memorable, *Acts* 27. wherein being in extream danger by Reason of the Tempest, the Angel of God (at last) appears to *Paul*, saying, *Fear not, God hath given thee all them that sail with thee,* (ver. 24.) yet (to shew the use of means was necessary for obtaining the end [the safety] here promised) the same *Paul* (when he saw the *Ship-men* about to flee out of the Ship) said to the Centurion, and to the Souldiers, *Except these abide in the Ship, ye cannot be saved,* ver. 30, 31.

Ibid. ver. 23.

Securus. In these examples 'tis evident, by the very letter of the Text, that as well the several ends intended, as the promises about them, were suspended upon several conditions, and those conditions not absolutely undertaken (as are those for the satisfaction

vation of the Elect) to be perform'd by God himself, but prescribed and left to the care of those concerned in them; and had not that *playster of figs* been applied by those about him, *Hezekiah* had not recovered; and had not the *Cenurion* and *Souldiers* kept the *Sea-men* in the Ship, they had suffered Ship-wrack: But if the Lord had *absolutely* decreed the recovery of *Hezekiah* by such a *playster*, and had *absolutely* promised too, that he would infallibly *apply* it himself, the *Prophet* had been (at least) *impertinent* in prescribing the *app'sation* to be made by others that attended on him.

In like manner, had the Lord *absolutely* decreed the *safety* of all the *passengers* in the Ship, upon condition of the *Mariners* presence and labour in it, and had *absolutely* promised to make good the condition also, that is, insuperably to cause those *Mariners* to abide and labour thereir, (which is the very

case in the matter of salvation) *Paul's* jealousy of the *Sea-mens* departure out of the *Vessel*, had been *culpable*, and his motion to the *Cenurion* and *Souldiers* *impertinent*; nay, his *advice* and *acting* herein had been so far from *prudence* and a *duty*, that it had argued in him a piece of *infidelity*, a *astrust* of Gods *power* and *faithfulness*; that *Naaman* may be *cleans'd*, he is *injoynd* to wash *seven* times in the waters of *Jordan*; but had God *absolutely* promised to cut a *Channel*, to bring *these* waters into his *Bed-chamber*, he had at least been *improvident*, to take so *long* a *Journey*, when he might have had the *same* benefit of *cure* in his own *Lodgings*. Let me offer you but one example to illustrate the case touching Gods *absolute* promise; it was Gods *special* command, *Exod. 34. 23, 24.* *Thrice in the year shall all your men-children appear before the Lord:* But how shall their

Land be secured in the mean time (when all the fighting men are drawn away?) God makes an *absolute* promise to defend it: *For (saith he) I will cast out the Nations before thee, and enlarge thy Borders; neither shall any man desire thy Land, when thou shalt go up to appear before the Lord thy God thrice in the year. Be not afraid to leave your Cities and your Houses without watch or defence, to come to my Temple to serve me; for I will defend you from all assaults.* Sure in this case it had been a

piece,

Verba Pauli, Acts 27. 31. Manifeste continens comminationem hypotheticam, qua irrefragabiliter arguit Revelationem ei factam non continuisse decretum aut promissionem absolutam, sed conditionatam. — Aut falsa fuit comminatio Pauli, si promissio Paulo facta absoluta erat, & eam absolutam esse intellexerat: Aut, si vera fuit Pauli comminatio, promissio Paulo facta non fuit absoluta, sed conditionata. Episcop.

* Annot. Dioc. dat.

piece of distrust and infidelity in them to have provided guards against any invasion of the enemy.

Diutrophes. Sir, I pray give me leave to open my mind freely to you; (for I am almost at my *Ne plus ultra*, and ready to take my leave of you :) Why do you not consider what madness it would be to argue about mens bodies, as you do about their souls? It is as true that God hath decreed how many years and dayes you shall live, as that he hath decreed whether you shall be saved; and I will refer it to your own Reason, what you would think of the wit of that man, that would give over eating and drinking, and say, [God hath decreed how long I shall live, and if he have decreed that I shall live any longer, I shall, whether I eat and drink or not; and if he have not decreed that I shall live, it is not eating or drinking that will keep me alive?] What would you say to such a man but this? That God decreeth no man to live, but by the ordinary means of living; and therefore ordinarily if you will give over eating and drinking, it is certain that you will give over living; and that God hath made no Decree to save you alive, whether you eat and drink or not! So if a man should have a journey to go on life or death, What would you think of that man that will say, If God have decreed that I shall come to my journeys end, I shall do it, whether I go or not; and if he have not decreed it, I shall never come thither, though I travel never so hard? This is true; but if you hence infer, that therefore it is as good sit still as go, you will shew your own folly, and not procure an excuse for your neglect: Why even so it is in our present case; if you will say, if God have elected me, I shall be saved; and if he have not, I shall not, whatsoever I do, and therefore I may spare my pains; it is no wiser, than to give over eating and drinking, because God hath decreed how long you shall live; or to give over travelling, because God hath decreed whether you shall come to your journey's end; will you be thus mad about the matters of your Trades and Callings in the World? why do not all the Weavers in this Town, then give over their Trades, and say, [If God have decreed that I shall live well and be rich, I shall be so whether I labour or not; and if he have not, my labour will not serve?] Why do you not give over plowing and sowing, and say, If God have decreed that I shall have a Crop, I shall have one, whether I plow and sow or not; and if he have not, I shall not, whatsoever I do? If you will needs be Fools, let

Mr. Baxter's
Treatise of
Conversion?
292 293.

it be about these worldly things, which you may better spare: Try your own opinion awhile, and give over eating and drinking, and working; but do not beset your selves about the One Thing Necessary; and play not the mad men about the flames of hell, and do not in such jest throw away your salvation; it were an hundred times a wiser course for a man to set his house on fire, and say, [If God have decreed the saving of it, the fire shall not burn it; if he have not, it will perish whatsoever I do.] I tell you again, God hath not ordinarily decreed the end without the means; and if you will neglect the means of salvation, it is a certain mark that God hath not decreed you to salvation: But you shall find that he hath left you no excuse, because he hath not thus predestinated you. Treatise of Conversion, pag. 292, 293.

Securus. Sir, I perceive this Discourse hath much inflamed you, you melt so much upon it, and I believe you are pleased with it, as a piece of Rhetorick that you hold convincing and irrefragable: But for my part, I must tell you seriously, I never heard a more confident piece of impertinency in my whole life. To reflect a little upon your last passage, in the first place you say, [God hath not ordinarily decreed the end without the means:] What is this to the purpose? yes, for then as you go on, [If you neglect the means of salvation, it is a certain mark that God hath not decreed you to salvation.] And who can help it? 'tis your own doctrine out of the Synod, and the Divines thereof lately mentioned; that whom he was pleased to decree unto salvation, he absolutely decreed to it; at least, he absolutely decreed to make the means of salvation irresistibly effectual unto them*; for the rest of mankind, poor wretches! they are pass'd by, and left in the common state of misery, under the conduct of the Decree of Reprobation, to be fitted for the Triumphs of Divine Justice, at the great Assize and Day of Doom: Well therefore may they play the mad men (if they list) about the flames of hell; but 'tis no more in their power to escape them, than it is for them,

*Dei enim predestinantis Decretum non in concipitur, Ego Petrum, si consideret eum decreverit perseverare, eligam ad

vitam eternam: Sed potius hoc modo, Ego eligo Petrum ad vitam eternam, quam ut infallibiliter consequatur, Ego ei dabo fidem perseverantem. Theol. Mag. Brit. Sentent. De primo Artic. In Explicat. Orth. Theol. 4. Inter Alia. Synod. Par. 2. pag. 5. See the Ministers of Embden, D. Gratia & Meriti Christi in vobis sal. Quæst. 7. ibid, pag. 121. ut supra.

[in jest to throw away salvation] whereof they never had so much as a possibility. As God decreed them to another end, so doubtless by your Doctrine to other means; for he [hath not ordinarily decreed the end without the means] you say, and [if you neglect this means] [you shall find that he hath left you without excuse (you say) because he hath not thus predestinated you.] I pray of whom speak you this? of the Elect? Are they left without excuse? Or can they neglect the means of salvation? Then they may perish for all their predestination. Or do you speak it of the Non-elect? Are they predestinated thus? Either to the end, or to the means of salvation? How came they to fall then from that end? and how comes this means to be ineffectual to them? But if God hath predestinated them, neither to the one, nor to the other, how shall they find that he hath left them no excuse, because he hath not thus predestinated them?

But you demand, why men do not try their opinion about their bodies, states, and secular affairs, as well as about their souls? Then (you say) they would soon perceive the folly and madness of it. Shall I give you a Reason? I think I need not, you know the power of self-love and interest; and the advantage that sensual objects have to insinuate themselves, through the neighbourhood of their abode, and the swiftness of their pleasures to flesh and blood: But in relation to eternal life, self is to be denied, and interest to be laid aside, and lust to be mortified, and pleasure to be abandoned; many and great difficulties there are to be contested against; and all this for an inheritance invisible, at a great distance: for a reversion hid up for us in another World. You see Sir, the state of the soul comes upon many disadvantages to engage a mans affections and endeavours, after the use of means for her salvation, in comparison of the body. If Mr. Baxter, this be not sufficient, you may find perhaps better satisfaction in that Sermon, [of making light of Christ, pag. 15, 16.] But the plain truth is (set aside some few Hypochondriacal persons, or such as are Distracted) men do not make this experiment upon their bodies, because they are not of that opinion generally, having had few or no Sermons preached, concerning the fatal period of life, to instill such Doctrine into them. Will you affirm, God hath precisely decreed the final period of the Malefactor? Will it not follow then, that he hath not less precisely decreed the

(avoided

p²

crime

crimes that brought him to it, [*to his end at the Gallies?*] How then will you free God from being *An. hour* both of his *sin* and *ruine*?

* Meats for the belly, and the belly for meat.

For your instance of *eating* and *drinking*, 'tis not very apposite to this purpose: *Meat and Drink* are a certain known *means* to preserve life, while God pleaseth to continue it; and we have natural *appetites* *, in proportion to the needs we have of such provisions, and *faculties* that never fail, while they are in temper, to *digest* those provisions, and turn them into the very substance of our bodies, to refresh and strengthen them: But for the *means* of salvation, *th. e* hath no such *essential* property, it was never designed to *feed* the soul of any *non-elect* person to eternal life; no nor yet the *Elect* neither (though they frequent it never so diligently) till that *good hour* comes, wherein God hath *precisely* decreed, by the *strength* of his *Omnipotency*, to make it *irresistibly* effectual. Besides, if God did intend and promise *absolutely* to feed us (as he doth to save the *Elect*) in that case, we need *take no thought*, saying, *What shall we eat, or what shall we drink?* but might rely upon the *nursery* of his secret Providence *knowingly*, and with *confidence*, for the preservation of our lives, as well as we did *unwittingly* depend upon it, for our *nutriment* and *formation*, in our *mothers* womb. Sir, I hope you are of opinion, that a man must honestly *earn*, or *buy* his bread, before he *eats* it; but he were a very idle person, that should go to *Marke*, and a mad man, that should *seek* his bread with the peril of his life, as they did, *Lam. 5. 9.* If God had *absolutely* promised, That the *Barrel* of *meal* should not waste, *n. r* the *Cruse* of *oyle* fail*; or that he would command an *Angel**, or a *Raven* to feed him, in his private Cell. If God doth *absolutely* undertake to feed us, whatever our wants be, 'tis an *Ast* of *infidelity* to tempt God, saying, *Can God prepare a Table in the Wilderness?*

* 1 King. 17. 14

* 1 King. 19. 5. 6

Chap. 17. 4.

* Psa. 78. 19, 20

For your *Traveller*, I need not bare him company very far in this expedition. If the Lord makes it a part of *Philip's* duty to baptize the *Eunuch*, he commands him, saying, *Arise, and go towards the South*; and *go near, and join thy self to this Chariot*, *Acts 8. 26, 29.* But if he *absolutely* intends to have him at *Azotus*, to officiate thereabouts, he takes care to conduct him by the *Ministry* of his own *Spirit*, *ver. 39, 40.* When God *absolutely* undertakes our passage: (as 'tis said he doth in our way to heaven)

heaven) 'tis our duty to trust him at the *Helme*, and not presume to put our own hands upon it. And for your other instance of *plowing and sowing*; though in our ordinary course of *husbandry*, he that doth not *plow and sowe*, shall not *reap*; yet when God hath made an *absolute* promise (as 2 Kings 19. 29.) *Thou shalt eat this year such things as grow of themselves, and the second year that which springeth of the same.* He doth not *unwisely* comply with Divine Providence, that will *plow and sowe* for all that, and not rest satisfied in a thankful expectation of the fruits of so gracious a promise and dispensation. To come to your last, and maddest instance of all; I cannot allow it a wise course, for any man to set his house on fire, that he may gain a proof whether God hath (in that case) pass'd a Decree to save it from burning. I know God grants us no such license; and if we take it of our selves, 'tis a presumption in us to dream, that he will prevent the mischief that is like to ensue so gross a folly. But in our case, the house was set on fire by our first *Parents*, many thousands of years before we were born, and nothing but the blood of Christ is of sufficient force to quench it. That your comparison may be pertinent, we may frame it thus: Suppose all the houses of your *Town* were set on fire, and God had *absolutely* decreed that all but *six* should be *burnt* to ashes, and that the use of all means whatsoever should be utterly unequal to their preservation; nay, and for the preservation of those *six* too, till his *Omnipotent* power did determine those your *six* Neighbours *irresistibly* to use that means, to extinguish the fire in those their *six* houses: If you should proclaim this to your whole *Town*, as a truth, from the *mouth* of God, and *they* find grounds to believe you, How many, though you should call never so earnestly upon them, would be so *ridiculously* diligent, as to fetch their *Ladders and Buckets*, and attempt to quench the flame?

Diotrephes. That the *end* and the *means* are tyed together, you do not deny; and that *Gods* work in providing and applying the *means*, doth not exclude *ours* in the use of it, I shall sufficiently confirm, by that earnest Exhortation of the Apostle, *Phil.* 2. 12. *Work out your salvation with fear and trembling; for it is God that worketh in you to will and to do, of his good pleasure.*

Securus. The question is (*de modo*) whether God hath undertaken to perform this work *absolutely* and *irresistibly*, or *conditionally*.

conditionally only ? That is, in other words, whether those that are thus exhorted, be really in any danger of miscarrying under this work of God in them, for want of their own co-operation and diligence therein ? We suppose the men to be Regenerate by the Character the Apostle gives of them ; and if they be in no danger of miscarrying, then what need they be solicitous ? Let them cast all their care upon Gods good pleasure, who worketh to will and to do in them : All they have to do, is to take up this Resolution, the will of th^e Lord be done : For Gods absolute undertaking to perform the work, doth discharge us from all duty and care about it, as our Saviour hath taught us in that instance, Luke 21. 14, 15. Settle it therefore in your hearts, not to meditate before what ye shall answer, for I will give you a mouth and wisdom, which all your Adversaries shall not be able to gain-say, nor resist. In like manner, if God doth absolutely undertake to effect our conversion and perseverance, it will be our part to settle it in our hearts, not to be careful about it.

Dio:rephes. I confess I dare not so far question the wisdom and sincerity of that holy Apostle, as to think he would put his Disciples in fear, where no fear is, he would not delude them with a vain shadow of terror ; neither would he be so vehement, if we were not in some danger of seduction. His frequent and earnest Exhortations unto Caution, Circumspection and Vigilancy do imply a possibility of defection. Why should he else make such inferences as these (upon the Apostasie and back-slidings of others) let him that (truly) thinketh he standeth, take heed lest he fall, 1 Cor. 10. 12. & Rom. 11. 20. Be not high-minded, but fear. These, and a multitude of the like expressions, are sufficient evidence, that God intends not to discharge us of our duty ; but by all possible means to oblige us to it, and secure our diligence in the performance of it.

Securus. Very good Sir, I perceive whatever you be in your opinion and doctrine, you will be a Remonstrant at last, in your application and practice. I have brought you to your journeys end, and you are welcome to Canterbury : But my affairs call me further ; I commend you therefore to Gods protection, and leave you to reflect upon that Discourse, that hath pass'd betwixt us.

Dio:rephes. I pray God be with you, and send you good speed in your affairs.

THE SYLLOGISM.

THAT Doctrine that is insufficient to convince the *secure* of the necessity of their endeavours after conversion and holiness; and tends rather to lull them asleep in their *security*, than awaken them out of it, That Doctrine is *not according to godliness*.

The Doctrine maintained by the *Calvinists* in opposition to the *Remonstrants*, is insufficient to convince the *secure* of the necessity of their endeavours after conversion and holiness, &c. Therefore

The Doctrine maintained by the *Calvinists* in opposition to the *Remonstrants*, is a Doctrine *not according to godliness*.

The *Major* is evident of it self.

The *Minor* is proved by the Discourse in the *precedent Dialogue*.

Colasterion.

Matth. 15. 6.

Thus have ye made the Commandment of God of none effect:

Supponere antecederet ad fidem, ipsamque Conversionem salvatorem aliquid discrimen inter probitatis studiosos, & alios, est valde absurdum: Cum enim deus crimen faciat gratia Convertens, 1 Cor. 4. 7. Maref. in Hydr. Socin. Tom. 2. pag. 264. Other proofs of the Minor.

Tantum abest, ut Deus in inchoanda regeneratione ad praevious dispositionis respiciat, ut contra alienissimi quique à regno Calorum vocentur, & qui sunt alioribus tenebris demersi. Maccov. in Colleg. M. scil. Quest. Disput. 1. pag. 394.

Non efficit Deus fidem in assentientibus, & gratia cooperantibus, sed in relucantibus, &c. Piscat. in Trip. Resp. ad Amic. C. V. Duplic. cap. 4. pag. 156.

Deus nobis reluctantiibus (ut olim reluctanti Paulo) fidem infundit. ibid. pag. 160.

Non est opus nostrum, quod credimus, sed solius Dei. pag. 157.

Denique valde absurde fides, sanctificatio, perseverantia, ad conditiones potestativas referrentur quoad eos qui servantur, cum non seipos discernant teste Paulo, 1 Cor. 4. 7. & eximia sint ac singularia Dei beneficia, in eos demum per gratiam efficacem collata,

ex eodem illo decreto quo Deus determinatè & absolutè decrevit, illis salutem conferre. Mares. in Hydra Socin. Tom. 1. pag. 617.

Non vult Deus ut homines plus boni faciant, quàm reipsa faciunt; aut plus mali omittant, quàm omittunt. Piscat. ubi supra. cap. 1. pag. 177. Item Maccov. ubi supra. Disp. 2. per totam Disp.

Omnia sunt ex Decreto Dei irresistibili, etiam impia quæque scelera, eoquæ necessariò omnia sunt. Piscat. ibid. pag. 168.

Omnia quæ sunt, necessariò sunt, quoad Dei voluntatem, tanquam primam causam. ib. pag. 191.

Et bona & mala opera omnia, ex decreto Dei sunt necessariò. ibid. 212.

De his quæ eveniunt necessariò stulta (est) planè omnis consuetudo.

* Vide Aristot. *tatio*. D. Burleigh. *Histor. Artic. Lambeth.* pag. 6.
in 3. *Ethic.*

Hæc sententia & lapsis curam resurgendi adimit, & sanctis occasionem torporis adfert, eo quod in utramque partem superfluis labor sit, si neque rejectus ulla industria possit intrare, neque electus ulla negligentia possit excidere: Quorum enim modo se egerint, non posse aliud erga eos quam Deus definivit accidere, & sub incerta spe cursum non posse esse constantem, cum si aliud habeat prædestinantis electio, cassâ sit annitantis intentio. Removeri itaque omnem industriam, tollique virtutes, si Dei constitutio humana præveniat voluntates, & sub hoc prædestinationis nomine fatalem quandam induci necessitatem, aut diversarum naturarum dici Dominum conditorem, si nemo possit aliud esse quam factus est. Prosper in *Epist. ad Augustinum.*



THE FOURTH
Dialogue

BETWIXT

DIOTREPHESES and PRÆSUMPTUOSUS.

P*raesumptuosus.* Sir, the occasion of my waiting upon you at this time, is to request the benefit of your Ministry; God hath been pleased of his good Providence to give me a Child, which was yesterday brought forth into the World, and I desire the next Lords-day to have it baptized.

Diotrephe. I am not satisfied that I may administer the Sacrament of Baptisme to your Child; for * *the Right of the In-* * *Mr. Baxter;*
fant to Baptism is meerly on the Parents account, and on suppo-
sition of his Right to Membership of the universal Church; if
the efore the Parents Right be justly questioned, and be suspended,
then the Infants Right must be questioned, and is suspended on the
same ground. Disput. of Right to Sacram. Disp. 3. pag.
341.

Præsumptu. sus. Sir, I hope you have so much charity at least, as to think it probable that I am a Christian. A considerable part of your present Congregation, are able to testify that I was baptized into the Christian Faith.

Diotrephe. I do not hold (for my part) * *That a Dogma-* * *Mr. Baxter;*
tical Faith gives Right to Baptisme. And yet, We have abun-
dance of people that have not so much as a Dogmatical Faith;
that know not who Christ is, nor what he hath done; nor are they
in most places (since the Directory was in use) called to profess
their

their Faith when they offer their Children to Baptism. Ibid. pag. 316.

Presumptuosus. Sir, I have been informed that at my Baptism, the Minister repeated the Apostles Creed; and when he had done so, he demanded of my father (who stood ready to answer for me) whether he would have me baptized into that Faith, and he answered yes; whereupon the said Minister proceeded to the Solemnization of the Sacrament, and baptized me in the Name of the Father, and of the Son, and of the Holy Ghost.

Diotrephes. That is but the profession of a Dogmatical Faith, not a Saving Faith.

Presumptuosus. May not a Parent justly claim Baptism for his Child upon the profession of such a Faith?

Mr. Baxter. Right, * *Ministers may not baptize their Children upon the profession of any other Faith than comes short of Saving Faith.* Ibid. Disput. 2. pag. 41, &c.

Presumptuosus. What is that Saving Faith you would have a man to profess?

Diotrephes. I would have him seriously profess to believe all the essential Articles of Christian Religion, and to consent to take God for his only God and Perion, Christ for his only Redeemer, and the Holy Ghost for his Sanctifier, renouncing the World, Flesh and Devil. Ibid. Disput. 3. pag. 34.

Presumptuosus. Methinks this is all ore with that Promise and Vow which was wont to be made by Godfathers and Godmothers, in the behalf of those children for whom they were then Sureties: For I remember that to this question of the Catechism in the English Liturgy [What did your Godfathers and Godmothers then (in your Baptism) promise for you?] the Child is instructed to answer thus [They did promise and Vow three things in my name. 1. That I should forsake the Devil and all his Works, the Pomps and Vanities of the wicked World, and all the sinful lusts of the flesh. 2. That I should believe all the Articles of the Christian Faith. And 3. That I should keep Gods holy Will and Commandments, and walk in the same all the dayes of my life*:]

* And in the charge to the Godfathers, &c. Seeing this Child hath promised by you, to forsake the Devil &c. to believe in God, and to serve him.

And

And more distinctly concerning the *Articles* of the *Christian Faith*; the *Child* being *Catechized* therein, doth tell us, he is taught; 1. *To believe in God the Father, who hath made me, and all the World.* 2. *In God the Son, who hath redeemed me, and all Mankind.* 3. *In God the Holy Ghost, who sanctifieth me, and all the Elect people of God.* Certainly this doth amount to as full a profession of *Saving Faith*, as that you require (with some alteration of words and phrases.)

Diotrephes. * If a man have made the same profession (I mention'd) and after long continuance in the Church doth offer his Child to Christ in Baptism, and offer to renew that profession, and enter his Child into the same Covenant, I shall suppose his claim just, till some sufficient Reason be brought to prove it unjust. *Ubi supra.* Disp. 3. pag. 343. * Mr. Baxter.

Presumpuosus. For the time of my continuance in the Church 'tis sufficiently known; the *Directory* by which I was baptized (if we may believe so late a Tradition) was not born long before me: And I hope you will not account my Baptism Null for want of such a profession of *Saving Faith* as you intimate to be of necessity to make my claim of Baptism just on my Childs behalf. If that profession made in my name were defective, and came short of *Saving Faith*, you cannot say that either I or my Parents sinned in it. My father I presume was guided by the *Minister*, and he observed the instructions in the *Directory*; wherein if you are not satisfied, I am contented to renew my Profession, together with such enlargements as your Christian Prudence shall think fit to add for a fuller Explication.

Diotrephes. When I assert the unlawfulness (to admit persons to Baptism upon the profession of any Faith that comes short of *Saving Faith*) I do not intend thereby to assert the Nullity of all such Baptism, when performed, though unlawfully; for though it may be * Null or vain, as to the special uses and benefits, yet it followeth not that therefore it is Null, as to the true Form and Being of the external Ordinances; nor that this is to be reiterated. *Ubi supra.* Disp. 2 pag. 53. * Mr. Baxter.

Presumpuosus. What hinders then but my Child may be admitted unto Baptism?

Diotrephes. I am unsatisfied upon another account. * If the Parents do either produce no Title to the baptizing of their Child; that is: (if they) do not seem Christians or godly; or if they * Mr. Baxter.

they give us grounds of a violent presumption, that their profession is false and counterfeit; in either of these cases, as we are to exclude them from Christian Communion, so are we to refuse the baptizing of their Children; that is (we are) to suspend both, till such a Title be shewed, or till the grounds of that strong presumption be removed. *Ubi supra. Disput. 3. pag. 340.*

Presumptuosus. Sir, I hope such is your Charity, you have a better opinion of me, than to reckon me amongst the number of the ungodly. "I assent firmly to all the essential parts of Christian Religion, and am able to give an account of them: And I am ready, if you please to call me to it, to profess my consent, to take God for my God, Christ for my Saviour, the Spirit for my Sanctifier, the Word for my Rule. I profess to esteem the Kingdom of heaven before this present World. I do not deliberately venture on Gods displeasure, much less profess, I had rather forfeit my interest in heaven, than forsake the pleasures of sin. I thank God I am not so much in love with any gross sin; but I can, and do frequently pray against it, and desire Almighty God, not only to pardon, but in his due time also to mortify it. In the mean while, I take it kindly at their hands, that do in love and meekness admonish and reprove me. It cannot be objected against me, that ever I endeavoured the disgracing or extirpation of godliness; neither is it my custom to deride or slander, or persecute the generality of godly men about me, for their apparent godly practices in matters of weight in Religion. I am sufficiently convinced of the manifold advantages of a godly life, and have adhered to the godly party, and joyned with them in Fasting and Prayers, and other holy duties, both in publick and in private; and 'tis a trouble to me that you should now deny my Child the benefit of Gods Ordinance. See *Mr. Baxter of Right to Sacram. Disput. 3. pag. 345, &c.*

Diotrephes. My judgment is, * *They that live constantly in the Commission of gross sins, though they profess Repentance, and promise Reformation; yet (if they) have over and over broke their promise, and still continue in the sin; such mens words are not any more to be credited (else all Discipline may be eluded) till they actually reform.* *Ibid. pag. 347.*

Presumptuosus. Sir, I have read in the Writings of a person not inferior to your self in point of reputation, both for learning;

ing and godliness, who certifieth the World upon his own personal knowledge (to the great comfort of the godly, who suffer infirmity through the violence of temptation) in these words *,
 [We know many that we see great signs of grace in, and that are well reputed of as eminent for godliness, that do frequently commit as great sins, as some kind of rash swearing seems to be: For example; It is too rare to meet with a person so conscionable, that will not frequently babble, and with some malice or envy speak evil of those that differ from them in judgment; or that they take to be against them, or that they are fallen out with; they will ordinarily censure them unjustly, and secretly endeavour to disgrace them, and take away their good names, and love those that join with them in it: So how many Professors will rashly rail and lye in their passions? How few will take well a Reproof, but rather defend their sin? How many in these times, that we doubt not to be godly, have been guilty of disobedience to their Guides, and of Schism, and doing much to the hurt of the Church? A very great sin! The same person * saith also, That a man may be oft drunk, and oft commit fornication, he knows not justly how oft, and yet have true grace *: Nay, he doth conclude (though he subjoins some Cautions to avoid scandal) That Solomon (whose sin was more heinous than Drunkenness, Fornication, yea, or Murder it self (as he confesseth *) was not unsanctified, but had true grace; and notwithstanding his Sensuality and Idolatry, that he did in other things continue his worship of the true God. I hope I am not in a worse state than Solomon.

Mr. Baxter.

* Of Right to Sacram. Dissent. 3. pag. 29. 30.

* Mr. Baxter.

* Ib. pag. 329.

* Ib. p. 327. 328.

Dionephes. Had we such a man as Solomon in his sinful deal with, we ought to use him as an ungodly man. I think (saith the same Party, whose Authority you insist upon *) So those that have lately committed scandalous notorious sin, and will not on sufficient perswasion manifest any satisfactory Repentance for it; we must presume them ungodly, till they will manifest Repentance, for we know, except they repent, they shall perish; and an undiscovered Repentance is to us as none: And our Divines at Dort conclude, That though a godly man lose not his Justification by gross sinning, yet he contracteth such an incapacity of coming to heaven in that state, that that must be removed, or else he could not be saved.

* Mr. Baxter. Ib. pag. 347.

Presumptuousus. It seems strange to me, that persons who for the present have a real actual interest in Christ (as all justified persons are supposed to have) should at the same time have no Right to his Institutions, and be in an incapacity of salvation. Is Christ *Theirs*, and are not his Sacraments *Theirs* too? Are the Ordinances more sacred and precious than the Redeemer? But they are incapable of salvation, you say. Doth not this make a foul flaw in the Apostles Chain, Rom. 8. 30. *Whom he justified, them, he also glorified?* But Sir (though your words sound that way) I hope you do not hold, that a Child of God can fall totally from the state of grace.

Dio.rephes. "We do not maintain that the Children of

Dr. Twiss, ubi
supra. p. 29:30. " God cannot fall from grace, albeit they should let the Reins loose to their lusts to commit sin, and that with greediness; but to the contrary we teach, that God keeps them from falling away, by putting his fear into their hearts, according to that, Jer. 32. 40. *I will put my fear in their hearts, that they shall never depart away from me:* So that the right state of our Tenet is not, that God will keep them from falling away in spite of their presumptuous courses; but that he will keep them by him through an holy fear; which is as much as to say, he will hold them fast by him, by keeping them from presumptuous courses; and accordingly David, after he had prayed that God would cleanse him from his secret faults, he entreats God that as touching presumptuous sins, he would keep him from them, that so he might be innocent from the great offence. And as this was Davids prayer, so answerable hereunto was Pauls Faith; *He will deliver me from every evil work* (to wit, either by Obedience, or by Repentance, or elie from every presumptuous course) *and preserve me to his heavenly Kingdom.* And accordingly the Saints of God, as they are styled his called ones, his sanctified ones, so likewise are they denominated his reserved ones in the Epistle of Jude; for his course is to make them meet partakers of the inheritance of the Saints in light, not to save them in spite of their unfitness for it, but to make them first fit for it by holiness, and then to make them partakers of it. Thus Dr. Twiss.

Tim. 4. 17.

Presumptuousus. The Children of God then are always free from, at least a course of presumptuous sins; Pauls Faith, and Davids Prayer (which are theirs too) do secure them from sins

sins of that nature: But should they commit such sins as would make so foul a flaw in their state of salvation, as to put them into an incapacity of Heaven, I doubt whether it could be soader'd up again by Repentance: Repentance is a metal so heterogeneous and different, I am afraid it would never hold; for as nothing in the World but Christ, and that Evangelical Grace of his procuring, can put us into the state of salvation; so certainly nothing else can restore us to it, if we make a recession from it.

Diotrephes. Why, Repentance is a part of the Gospel, and one of the conditions of the Covenant of Grace.

Presumptuous. I am taught otherwise by the Deputies of the Synod of Gelders, and their judgement is recorded amongst the Acts of the Synod at Dort*, wherein they declare, That Repen-
* De Artic. scilicet. cundo. pag. 100. par. 3.
 tance is not alwayes prescribed with an intention of salvation; that it hath not Christ for its foundation; and that to be called unto Repentance, is not the grace of the Gospel. Nam hæc in solo Christo, & propter solum Christum offertur, cum intentione semper salutis æternæ; for this (grace of the Gospel) is offered in Christ alone, and for Christ alone, and always with intention of eternal salvation. So is not Repentance, as they say.

Diotrephes. It is not sufficient to consider how the grace of the Gospel is offered; but we must consider withall how it is to be received, and how to be kept.

Presumptuous. I suppose there is little dispute about that amongst the Orthodox; Faith is concluded to be the sole instrument or condition of receiving and preserving this grace. To this purpose it is delivered with great approbation, as a Branch of Modern Divinity*, That [In the Covenant between Christ and his, there is no more for man to do, but only to know and believe that Christ hath done all for them.]

* The Marrow of Modern Divinity pag. 119. Edit. 3.

Diotrephes. This must be a lively active Faith, not a dead one; and such we ought to conclude him to be, who lives in gross sins. "Nothing doubt (saith Dr. Twiss*) but a Carnal Christian may be Orthodox throughout, and persuade himself of a true Faith: But if his life be not answerable, we will be bold to tell him that his Faith is vain; for true Faith worketh by love, Gal. 5. And Faith working by love, is as much as a new Creature, Gal. 6. And whosoever is in Christ, is a new Creature, 2 Cor. 5. And they that are Christ, have crucified the flesh with the affections and lusts, Gal. 5. 24. Therefore where
 such

Dr. Twiss. ubi supra. p. 103.

"such a new Creature is wanting, where the flesh is not crucified
 "with the affections and lusts, they are not Christs, nor in Christ,
 "nor have any faith working by love."

Presumptuosus. Whatever Dr. Twiss saith in his passion against his Adversary; I am confident he is far from affirming, That the Children of God do lose their Faith, as often as they commit the works of flesh. The Divines of Drent* (at the Synod of Dort) tell us very roundly, *it is false*; and that not only in respect of the *habitus* of faith, but in respect of the act of faith too. *Ille saepe manet, etiam dum homo peccat.* The Act of Faith doth oftentimes remain even then when a man sins. And a little after, *Quid vitat, quo minus sancti, dum ipsa actualia peccata, & quidem crassiora committunt, simul actum fidei sentiant?* What hinders the Saints, that they should not feel the effect and acting of their faith at the same time, when they commit the grossest sins?

Diorrephes. Sure you cannot think, they can believe unto salvation, at that time of their gross sinning, when they contract such a guilt and incapacity of coming to Heaven, that if it be not removed by Repentance, they cannot be saved; as you had it before from the Divines of England*, at the same Synod.

* *Restum damnablem contrahunt, praesentem ad Regnum Calorum ingrediendum aptitudinem amittunt.* De persever. quoad ipsos Electos. Thef. 3. vid. etiam Thef. 4. & 5. inter Acta Syn. Nat. Dord. pag. 192. 193. par. 2.

Presumptuosus. Sir, I wonder you or they should offer to say, That the Saints or Godly may fall into such a state, wherein they cannot be saved; when there is such an absolute Decree past for their salvation, as neither themselves, nor sin, nor hell, nor Devil can frustrate; nay, the power of God himself is not able to rescind it. This is the judgment of the *Hassien* Divines. at the Synod of Dort; They say, It is Gods immutable Counsel to preserve his Elect in the true Faith, even unto the end; and through that (Faith) to bring them ad eternam salutem necessarium & infallibiliter, infallibly and necessarily to eternal salvation; which Counsel of God cannot be made void by any Creature; Nec ab ipso Deo, propter ipsius immutabilitatem, revocari unquam poterit; no nor ever be revoked, in regard of his immutability, by God himself. And this Sir, is the only Sanctuary that

* De persever. Apher. 5. pag. 215. par. 2.

I flee unto for Refuge, [this the only Rock that my hope anchors on.

Diotrephes. But you must first be sure to be set upon this Rock, before you can prudently build your hopes and confidence upon it.

Presumptuous. Sir, I have good assurance that I am of the number of the *Elect*; and the *Decree of Election* layeth a certain ground of perseverance; and the faithfulness of God is by his promise engaged for it on their behalf. Account of persever. * pag. 33, & 37.

* By Mr. Baxter.

Diotrephes. I would not have you too confident of your own state; 'tis the advice of the Apostle, *Let him that thinketh he standeth, take heed lest he fall.*

Presumptuous. Such as have no other evidence*, but their own conjectures and seemings, that they are in a state of grace, have reason to be jealous: But I hope you will not offer to lead me into an opinion that the *Elect* can fall totally and finally from the state of salvation; for * that is an Error of dangerous consequence, against the grace and fidelity of God; if not against his wisdom and his power, and against the peace of the Saints; and therefore is to be carefully avoid'd and resisted, by those that would not wound their faith. *Ubi supra.* pag. 14.

* *Ausius* saith, *Non ad timorem rejectionis exhortatur Scriptura veros fideles; quamvis nonnullos professione fideles, qui videntur stare, 1 Cor. 10. 12. hortatur ne nimis fidant suam professioni externa.* Bel. Ener. Tom. 4. l. 6. c. 3. th. I. n. 2. p. 173.

* Mr. Baxter.

Diotrephes. That is not the thing I tempt you to; I am certain if you be elected, you shall be saved; but I would have you be upon sure grounds, before you pretend to so great an assurance of your Election; that you have obtain'd this assurance by an immediate Revelation and Testimony of the Spirit, I hope you will be more modest than to affirm.

Presumptuous. Sir, I do not pretend to any *Enthusiastical* assurance; a certainty of Election may be had, and the Synod of Dort (at least, most of the Divines thereof) do conclude, That every *Elect* person hath it sooner or later before his death*; and 'tis the Faith of the Congregational Churches expressed in their late Declaration*, That men attending the Will of God revealed in his Word, and yielding obedience thereunto, may from the certainty of their effectual vocation, be assured of their eternal election. So also say the Westminster Assemblers.

* See the Apology for Titles new. pag. 493.
* Chap. 3. n. 2.

Diotrephes. I shall not dispute that with you; I know it is the general *Tenent* of the *Orth dox*: But you must remember the *Apostles Exhortation*, Give diligence to make your *Calling* and *Election sure*. Your *effectual Calling*, make that sure first, and * Ch. 3. N. 6. & then you need not doubt your Election; for none are *effectually* Syn. Dort. Cap. called, but the *Elect only*, as the *Congregational Churches* * have 2. Art. 8. declared.

Presumptuous. Sir, I am able to tell you not only the *man*, but the very *Text* he preach'd upon, with the *day* and *houre* when I was *effectually* called. I confess time was, when I lay among those *loose corns* that were very fit to have been *blown off*, but such a *Faith Sermon* did I hear from *N. N.* as melted my heart and spirit into that *frame* and *temper*, that I shall never forget it. This *Sermon* was a preparation to the *Solemn League and Covenant*; and I was so fit for the impression at that time, that I made no objection or scruple at it. And having upon this *Call* espoused the [*Good Old Cause* (though I say it) I have been true to it ever since, according to the several degrees of light which I have received. How constant I have been in frequenting publick and private meetings; How much I have contemned the *World*, and laid out my self upon this account; nay, how much I have suffered for godliness in evil times, and in the sharpest tryals never shrunk; these things are not so fit for me to relate, as for some of my Neighbours, that have been very well acquainted with them.

Diotrephes. There are many which make fair shewes, and yet have no sound root of grace in them, in time of temptation they fall away; and I wish you to consider what the Lord saith by the Prophet, *Ezek. 18. 24.* *When the righteous turneth away from his righteousness, and committeth iniquity, and doth according to all the abominations that the wicked man doth, shall he live? All his righteousness that he hath done, shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he dye.*

Presumptuous. Divines do conclude from the *freeness* of Gods grace, and the *absoluteness* of his power, and the *unchangeableness* of his Counsel, and the *greatness* of his Wisdom, that he will not suffer any of his *Elect* * to miscarry, and these are the pillars * I am taught to lean upon. * And *John 10. 29.* Christ plainly giveth us to understand, that his sheep are in the hands

* Syn. Dor. cap. 2. art. 11.

* Dr. Spurr. ubi supra. p. 46.

Dr. Twiss ibid. pag. 172.

" of his Father, and that none is able to take them out of his
 " hands: And accordingly St. Peter saith, 1 Pet. 1. that they
 " are kept by the power of God through faith unto salvation;
 " yet when we say that this faith cannot be lost, we deliver it up-
 " on supposition of Gods purpose to maintain them in that state
 " of grace, against all the powers of darknes; which purpose is
 " manifest by his promise, *I will put my fear in their hearts*, Jer. 31. 40.
 " *that they shall never depart away from me.* As for that Text Ezek. 18. 24;
 which you alledge, it makes nothing to this purpose, as the Pro-
 fessours of *Leyden* * have learnedly observed, [*Quia eo loco non* * *censura in*
asseritur absolute quod verè justus aliquando deficiat; because *Confess. cap. 18;*
it is not absolutely affirmed in that place, that one truly justified ^{ad finem.}
may fall away; but what will become of him if he does; that ^{pag. 254.}
so by this commination, the Prophet may make those cautious,
who are running the Race of Righteousness, and fright them from
defection: But he knew well enough their defection is impossible;
 for the gifts and calling of God are without Repentance, Rom.
 11. 29.

Diotrephes. I must tell you from the Prophet, That * *the* ^{* Account of}
heart of man is deceitful above all things; who (besides God ^{persever. p. 271}
 and himself) can know it? Common grace may carry a man
 far; but your frequent relapsing into sin, is ground enough to
 question your sincerity; and if that be doubtful, so is your ef-
 fectual calling and regeneration too; and till you be certain of
 this, you can (in an ordinary way) have no certainty of your
 Election.

Presumptuosus. Though there be a great affinity and like-
 ness betwixt the Elect of God, and such as are induced only with a
 temporary faith; *Vigere ramen in solis electis fiduciam illam*
quam celebrat Paulus, ut pleno ore clament Abba, Pater, saith
 Mr. Calvin*: Yet the gift of prayer, whereby they can with
 boldness approach the Throne of grace, and in all their needs cry
Abba, Father, This is vigorous in the Elect only; and by the pri-
 viledge of this gift, I am confident of my Election. I suppose
 you do not think that the Elect, when once regenerate, are forth-
 with *impeccable*; and for sins of infirmity, which the regenerate
 daily falls into, through inadvertency or negligence, they do not
 interrupt his state of Justification, nor cut off his hereditary
 right to the Kingdom of heaven, as the British Divines have de-
 termined at the Synod of Dort*. ^{* De Art. 4. pag. 192. par. 24.}

Diotrephes. The sins you are reported to be guilty of, are too gross to be called sins of infirmity.

* See the *Apol.*
for *Titen*. p. 380,
381.

* *Ibid* p. 382.

Presumptuousus. The Divines of the Synod at *Dort* *, do put the sins of *regenerate* persons upon the account of their *ignorance* and *infirmity*; and there is good reason for it, because they happen alwayes upon Gods *desertion*, and the *with-drawing* of his grace *: Hereupon Dr. *D. man* (one of the *Scribes* of that Synod) saith, *That the Regenerate cannot omit the performance of what is required of them, if God performs what he hath promised to them; and when God doth his part, we cannot omit ours.*

Diotrephes. I would advise you to consider what the Apostle saith, *1 Cor. 6. 9, 10.* Know ye not that the *unrighteous* shall not inherit the Kingdom of God! Be not deceived; neither *Fornicators* nor *Idolaters*, nor *Adulterers*, nor *Effeminate*, nor *abusers of themselves with Mankind*, nor *Thieves*, nor *Covetous*, nor *Unkind*, nor *Revilers*, nor *Extorsioners*, shall inherit the Kingdom of God. And *Gal. 5. 19, 20, 21.* Now the works of the flesh are manifest, which are these, *Adultery*, *Fornication*, *Uncleanness*, *Lasciviousness*, *Idolatry*, *Witchcraft*, *Hatred*, *Variance*, *Emulation*, *Wrath*, *Strife*, *Seditious*, *Heresies*, *Envyings*, *Murders*, *Drunkennes*, *Revellings*, and such like; of which I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the Kingdom of God. Now I appeal to your own conscience, whether you be not guilty of some of these sins, which (you hear the Apostle saith) exclude men from a portion in Gods Kingdom.

Presumptuousus. I will not go about to justify myself * in all particulars there mentioned by the Apostle; but he puts [*Variance*, *Emulations*, *Wrath*, *Strife*, *Seditious*, *Heresies*, *Envyings*] into the same Catalogue; and saith, that these are of like force with the rest, to exclude men out of the Kingdom of Heaven: And yet you heard even now the Judgment of that painful Divine Mr. *Baxter*, who affirms, That many in these times, whom we doubt not to be godly, are guilty of these things; and that a man may be oft drunk, and oft commit Fornication, he knows not justly how oft, and yet have true grace: And therefore lest you should vilifie and disgrace the godly, you must

* It is true, the Children of God may sometimes be overtaken with some foul sin, as *David* was and they may continue in it to long, without bringing forth so clear and full evidence of Repentance and satisfaction to the Church of God, as the condition of their sin requires; and in this case they may be for a time as *Irees* in the *Winds*. Dr. *Twiss*. *ib.* p. 109.

must not understand those *Texts* of the Apostle, of the guilt of some particular sins *; but of their *habituated state* and trade * *Nec irrita*

ente reatu particularis peccati, licet atrocis & conscientiam graviter sauciantis. Nam huius justificationi & d' ametro opponitur non quilibet reatus cuiuscunque peccati, sed reatus universalis omnium peccatorum nondum expiatus. Theol. M. Brit. de persever. Elect. Th. 6. Act. Syn. Dord. pag. 194. par. 2.

Diotrephes. I would not have your soul miscarry; and therefore I must say with the Apostle, Ephes. 5. 6. *Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the Children of disobedience.*

Prasumptuosus. I pray good Sir, observe the expressions of the Apostle; he saith, *Because of these things, the wrath of God cometh upon the Children of disobedience* *: He doth not say, *because of these things, the wrath of God cometh upon those* Elect persons, whom he hath accepted in the Beloved, and adopted into the number of his Children; sin hath not the same effect in them, as it hath in the Children of wrath.

opponitur sed reatus incredulorum Christi sanguine nondum ablutorum, nec cuiusvis mensurae reatus, sed reatus talis, propter quem odium Dei hostile persone rea superincumbit. Qui semel vera fide justificatus est, nunquam erit postmodum hoc modo reus. Hæc, Ibid.

Diotrephes. What do you make the same Fact for nature, quality and substance, to be a *little sin* in one man, and a *grievous out-crying sin* in another?

Prasumptuosus. So we are taught by our Orthodox Divines; *Inter Acta Syn. Nat. Dord. par. 3. pag. 182. f. 1.* *Nulum certe est peccatum contra & primam & secundam legis divina tabulam, &c.* Say the Deputies of the Synod of *Groningen*, in their Judgment given in at the Synod of *Dort* (*de Art.culo quinto*) *There is no sin, whether against the first or second Table, except that one sin against the Holy Ghost, but the Elect may, and oftentimes do fall into it; but there is a great difference betwixt the regenerate and unregenerate; for though they commit the same sins, yet the reason, mode and exit hereof is far different.* So say the *Hussian* Divines too, and those of *Embrun* *. But what need we go so far for Authority? we have Mr. *Baxter*, who is *inftar omnium*; and he saith in the Preface to his *Gratian Religion* (Sec. 18.) *that the sin of Peter, David, &c.*

* Those Divines do add in the place now alleged, *Nec reatus cuiuscunque persone* (justificationi

Inter Acta Syn. Nat. Dord. par. 3. pag. 182. f. 1. *Justificati quandoque suo vitio inclidunt in atrociam peccata.* Theol. M. Brit. de 5. Art. titulo. id. pag. 192. par. 2. * lb. par. 2. pag. 216. thes. 8. * Pag. 220. thes. 19. ac.

* A few sharp passages of exact truth, amount to a greater guilt in some men, than Adultery, Murder, Perjury, the denial of Christ do in others, by Mr. B's Doctrine.

was exceedingly in regard of manner, ends, concomitants, &c. different from the like fact in a graceless man*: And to the like purpose (S. Et. 20.) where he makes the *uncharitable passages* (as he calls them) in Mr. P. his *very learned Book*, with his other failings, to be *more heinous sins* (though not materially) and of more dangerous consequence, than the sins of David and Peter.

Diotrephes. The Scripture saith, *There is no respect of persons with God.*

Presumptuous. That passage of Scripture (as often as it is repeated) must be understood in a restrained and limited sense; for God looked upon all men *in pari statu & conditione*, in a parity of condition, they lay exactly level'd in a state of equality, when he elected some to life, and reprobated the rest to destruction. It was the naked entity, and person only, not any quality that he respected in them, according to the Synod at *Dort*: And there is no sin so small*, but it brings damnation to these Reprobates; and yet there is no sin so great, that can bring damnation to those Elect.

* See the Declaration of the Congregational Churches. Cap. 35. n. 5.

Diotrephes. The Apostle tells you plainly, *That if you live after the flesh, you shall dye*, Rom. 8. 13.

Presumptuous. 'Tis very true, if you understand it of the unregenerate, who were never sanctified; but for the regenerate, the Divines at the Synod of *Dort* do conclude*, That although they fall into most foul and heinous sins, that do directly waste the conscience, yet is the seed of Regeneration with all fundamental gifts, without which the state of Regeneration cannot possibly consist, preserved safe and sound in them; so that they have a saving faith, and the Holy Spirit, and Gods special favour; inasmuch that their universal Justification, state of Adoption, and right to the Kingdom of heaven, do yet remain uncanceled, unviolated, and immovable. The Synod in their very Canons* hath determined, That the Regenerate cannot commit the sin unto death, or against the Holy Ghost; so as to be altogether forsaken of God, and throw themselves into everlasting destruction. And the Divines of great Britain*, have observed, That their most grievous sins are so far from disturbing the

* See the Apology for Tileman, pag. 86, 87. Mr. Baxter saith, Because Gods purpose is unchangeable, he will keep them from such sins as are inconsistent with habitual grace. In his Preface to the Gro. Relig. Sect. 16, 17.

* Chap. 3. Art. 6.

* See the Apology for Tileman. p. 385.

the

the Justification and Adoption of the faithful, that practical Divines especially, do resolve, that God doth often permit such sins in them, that their Justification and Adoption may be the more confirmed to them: And other Orthodox* Divines, do make sin a * Mr. Norton.
part of the means in order to the execution of the Decree of Orth. Evang.
Election. pag. 56. f.

Diotrephes. Sure the regenerate cannot live in any known sin.

Presumptuousus. Then they cannot sin against conscience, which is false. Doth not the Apostle profess*, *What I do, I allow not*; he knew what he did*, though he could not approve of it. And this he doth not speak (by a fiction of Law) in the person of the unregenerate, as the Remonstrants erroneously teach; but he speaks it of himself (as all the followers of Mr. Calvin do maintain) and yet this Apostle was regenerate without all peradventure.

Diotrephes. I am sure God hath made a promise concerning the Regenerate*, That *sin shall not have dominion over* * Rom. 6. 14.
them.

Presumptuousus. We must distinguish of these three things (saith *Diodati**, one of the Synod sent from Geneva) the * Annot. ad
Kingdom, the dwelling, and the opposition of sin; the first is ar- Rom. 7. 17.
rationalized, and brought to nothing in believers; the other two remain for their exercise and humiliation; and of that complaint of the Apostle, *O wretched man that I am*, ver. 24. he saith, It is an exclamation for his misery of being under the bondage of sin. When the Apostle therefore saith, *Sin shall not have dominion over you*, the meaning is, sin shall not have authority to destroy you; but it may have power to tyrannize over you; and then 'tis not so much your fault, as your affliction.

Diotrephes. But the Apostle saith in the same Chapter, *Let not sin reign in your mortal bodies, that you should obey it in the lusts thereof*; for who thus commits sin, is the servant of sin; and such a one is not at that time, the servant of God; for Christ saith, *A man cannot serve two Masters*, which are so opposite as God and sin are.

Presumptuousus. Sir, you are much deceived. Mr. David Disson* proves this, for the consolation of the faithful, from * Ad ver. 29.
the example of the Apostle, *Rom. 7. 25. So then, with the mind,* cap. 7. ad Rom.
I man,

I my self serve the Law of God; but with the flesh, the Law of sin. As if he had said, Now (that for the consolation of those who bewail their sins, I may summarily recall what I have said concerning my self) I profess I have not attained unto that measure of holiness to which I aspire; but together with the rest of the Saints, I go on bewailing and striving, under hope of deliverance; and as it were divided from my self, the Spirit and the flesh striving between themselves in me, with my mind indeed, or that part of me which is spiritual, and renewed, I do with delight serve the Law of God; but with the flesh, or that part of me, which is not renewed, as it were a Captive brought under the yoke, I serve the Law of sin, or the prevailing inclination of corrupt nature. And Mr. Baxter * grants as much, by affirming that the same man having flesh and spirit, may have two contrary ultimate ends. To this I may add, That there is a great difference betwixt a sin that is invited and espoused, and so reigns by our free election and suffrage, and a sin that gets possession by Gods efficacious permission and order; he withdrawing his assistance, and our guards to make way for it.

Diotrephes. I pray have a care you do not forget your self, and lay your sins upon God; for to impute your faults to him, is blasphemy.

Presumptuosus. Sir, I shall take care to confine my self within the limits of such expressions as are consonant to sound Doctrine. What think you of the Elders and Messengers of the Congregational Churches? I hope their faith being the Confession of the Assembly double refined, will pass for current with you; and they declare (as the Assembly had done before them) That Gods de-terminate * Counsel extendeth it self, even to the first Fall, and all other sins of Angels and men, and that not by a bare permission: That God ordained whatsoever comes to pass *, without exception: And Mr. Norton saith, That God is the fore-determiner of the sinfulness of the action to his own glorious and blessed end *: And you may remember the words of Dr. Damman, That when God doth perform his part, we cannot omit ours.

Diotrephes. Methinks you are departed from the Subject of our Discourse; neither can I see to what end you alledge the former passages.

Presumptuosus.

* Of saving Faith, p. 92.

* Chap. 5. n. 4.

* Chap. 3. n. 1.

* Orth. Evang. pag. 63. l.

Presumptuous. I follow the thread of our Discourse as evenly as I can; and these Allegations are to let you understand, that the *Regenerate* are not so much to be blamed for their *missi- ons* and *lapses*, as you imagine, because these fall out according to Gods own will, and by his special order.

Diotrephes. I know you may do more good than you do, and omit more evil than you omit, if you will; and through your default herein, you shew your self very disingenuous in *griev- ing* the good Spirit of God, and hereby you incur his displeasure in a very high degree.

Presumptuous. Gods displeasure I know is dreadful to such as lie under the burden of it; but a *Professour* ought not to give himself so great a temptation as to fear it; this is the judgement of Mr. Caryl, Mr. Burroughs, Mr. Strang, Mr. Sprig, Mr. Priety*; for they have commended a Book wherein I am taught thus, "[In case you be at any time, by Reason of the weakness
" of your faith, and strength of your temptations drawn aside,
" and prevailed with, to transgress any of Christs Command-
" ments, beware you do not thereupon take occasion to call
" Christs love to you into question; but believe as firmly that he
" loves you, as dearly as he did before you thus transgressed; for
" this is a certain truth, As no good in you, or done by you, did or
" can move Christ to love you the more; so no evil in you, or
" done by you, can move him to love you the less.] To which purpose I consider, That he chose me to salvation, when I was yet in my sin; and if my sin could not provoke his displeasure against my person then, when I was without Christ; much less can it do so now, when he hath made me accepted in the Be-
loved.

* The Marrow
of Modern Di-
vinity pag. 101
Edit. 3.

Ephes. i. 6

Neither can the Spirit of God be *grieved* at my *infirmi- ties*; and that upon this account; for a wise person will not be *grieved*, but either for *omitting* what he would have done, or for committing what he would have left *undone*. How then can the *Regenerate* *grieve* Gods Spirit? For as to every good Act, he doth determine our will to that, and produce it by an irresistible efficiency; and this being good, and according to his will, it cannot grieve him. As for every evil Act, his determinate Counsel extendeth it self to that too; and that not by a bare permission only*; nor as the Author of nature (that he may not be wanting to his charge of Providence) affording such a

* Declar. of
Congreg. Ch.
ut supra.

simultaneous concurrence as the nature of the *second* cause requires that it may use its natural *liberty*; but by way of *predetermination* * Dr. Twiss, ib. on; and a most efficacious Decree *; so that 1. He is the Author of the Act wholly. 2. He is the fore-determiner, orderer and governor of the sinfulness of the action to his own glorious and blessed end, saith Mr. Noron; this therefore is according to his good pleasure too, and how then can it be said to grieve him? especially seeing he hath his own glorious and blessed end in it, for which he fore-determines it? And every sinful Act being thus ordered and fore-determined, it is impossible a poor Creature should avoid it, and consequently I can omit no more evil than I do omit; neither can I do any more good than I do; for the Orthodox do conclude *, That every good act is immediately from God, and of his irresistible production; if therefore I can do some good more than I do, I can do some good that is immediately from God, nor of his irresistible production, which they account absurd; that I do all the good that God irresistibly produceth in me, appears from

* We do require that God should immediately and irresistibly work all our good works in us; (and) we acknowledge this to be necessary unto every good act. Dr. Twiss, ubi supra. p. 181.

hence, because otherwise God should irresistibly produce something which is not produced; and consequently it should be, and not be, and be resistible, and irresistible, which are plain contradictions. That this is no singular opinion, you may assure your self from hence, that 'tis consonant to the faith of the Congregational Churches *, who declare concerning Believers, That [their ability to do good works, is not at all of themselves, but wholly from the Spirit of Christ; and that they may be enabled thereunto, besides the graces they have already received, there is required an actual influence of the same holy Spirit, to work in them to will and to do of his good pleasure.

Dionephes. You would have cited the Thesis entire, if it had been for your advantage, but it was not; for they add in the very next words, [Yet are they not hereupon to grow negligent, as if they were not bound to perform any duty, unless upon a special motion of the Spirit; but they ought to be diligent in stirring up the grace of God that is in them.

Presumptuous. I omitted this Clause, not only because it was not to my purpose, but also because I conceived it very absurd, if not contradictory to the former words. For 1. What doth that [diligence in stirring up the grace of God in them.] signify?

nifie? if it signifieth either *to will*, or *to do*; that (which-
ever it is) is not to be performed (as they declare) without an
actual influence of the same holy Spirit; and then 'tis absurd to
say, they are bound to it without a special motion of the Spirit.
For 2. If they bound to perform such a duty without a spe-
cial motion of the Spirit; and yet are not enabled thereunto with-
out an actual influence of the same holy Spirit (as they declare
they are not) then are they (even in a Covenant of Grace too)
bound to impossibilities, which is absurd. And 3. Why ought
they to be diligent? for if an actual influence of the Spirit be
required hereunto, then their diligence without it, is imperti-
nent, if not impossible; and when that actual influence of the
Spirit is upon them, if it works irresistibly (as the Orthodox
maintain it doth) then all diligence is utterly superfluous unto
such an operation. And 4. In this case Believers cannot be
negligent; for neglect certainly is the pretermision of some
possible performance; which cannot have place here; for the good
work cannot be performed without such an actual influence;
(therefore it is not possible without it) and with that actual in-
fluence it cannot be omitted; for that influence is irre-
sistible.

Diotrephes. You seem to lay the sin of the Regenerate up-
on Gods deficiency in affording grace necessary to avoid it.

Presumptuous. This is no more than what is
done by our Orthodox Divines. Do they not conclude
that he did withdraw from * Adam grace and light
sufficient unto his perseverance? and so he doth when
he pleases, from the regenerate too*; which is the
reason of their several lapses and failings; for as
Mr. Baxter tells us (in his Preface, Sect. 16.) the
Synod of Dort say, That if you speak of power in
them, the Regenerate cannot stand. And, that they
are not alwayes so led and moved by God, as to be
preserved from the seducements of concupiscence, but
by his just permission are carried away into grievous and hei-
nous sins. 'Tis by the power of God only that they stand; their
ability is not at all of themselves; and besides the graces they
have already received, there is required an actual influence of
the Spirit, and that irresistibly; when this power is withdrawn,
they must needs fall; and therefore Dr. Damman (as was ob-

* As was shewed above
in the first Dialogue.

* God may withdraw his
grace, as he did from Peter
and David in their sin. Mr.
Baxter's Directions for peace
of Consc. pag. 465. Edit. 2.

served before) tells us, That when God doth his part, we cannot omit ours.

Diotrephes. But God doth not withdraw his gracious assistance, but upon mans provocation and neglect to co-operate with it.

* See the Apology for Tiletus, pag. 385.

Presumptuosus. Yes, God hath liberty to do it for his meer pleasure, being tyed by no Law unto his Creature. Thus he did by Adam in his state of innocency, and he hath several good ends in it, his own glory, and their benefit, as the Divines of Drent determined at the Synod of Dort. The British Divines say (as you heard even now) that their Justification and Adoption are thereby confirmed: And those Divines of Drent add further, That those sins which in the wicked have the nature of punishment, have in the faithful the nature of fatherly chastigation.

Ibid.

Diotrephes. But will they not be bitterne's in the latter end think you, as the Prophet Jeremy hath it? (Chap. 2. 19.)

* In Armilla Aurea, cap. 37.

Presumptuosus. To the unregenerate, to whom they are damnable, they must needs be so; but not to the Elect; whose slips and failings, Mr. Perkins* tells us, are priviledges annexed to their adoption and paternal chastigations for their benefit; and as a remedy against doubting or desperation of our Election, and Gods mercy, he prescribes this meditation amongst others [*Lapsu non tolli gratiam & fidem, sed illustrari*] That sin doth not take away grace, but illustrate, and make it brighter. Now I hope you would not have a man to be in anguish and bitterness of spirit, for suffering chastisement, which is derived to us as a special favour from God, a great testimony of the love of our heavenly Father; for what saith the Apostle from Solomon, Hebr. 12. 5, 6, 7, 8, 12. My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth, he chasteneth; and scourgeth every son whom he receiveth: If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not; but if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Wherefore (saith the Apostle) lift up the hands which hang down, and the feeble knees. The Apostle turns it into an use of Consolation to the faithful.

Ibid. cap. 42.

Diotrephes,

Diotrephes. Admit the slips and falls of the faithful be paternal castigations (according to the Judgment of those great Divines) and so from Gods special Favour and Providences (as all other paternal castigations are) yet the Apostle saith in the place alledged by you *, That no chastening for the present seemeth to be joyous, but grievous; and therefore you ought to be grieved, and to mourn upon this account.

Presumptuous. The Apostle in those words tells you, how chastisement is usually resented according to the judgment of the flesh, *Ex carnis judicio nulla castigatio videtur esse materia gaudii, sed tristitia tantum;* as Mr. D. Dicson doth expound it; and (as the most Learned and Reverend Dr. Hammond paraphraseth the words) 'tis true indeed that there is in all affliction, that which is ungratefull to flesh and blood: But such as have made a further progress in Christianity, and are advanced to a higher state of spirituality, they can glory in Tribulations*; and if the Apostles, being beaten*, could rejoyce, that they were counted worthy to suffer shame, in that kind for Christs Name; much more may they rejoyce and glory in those other paternal castigations (their sweet sins) which are altogether agreeable to their sensual appetites.

Diotrephes. The Apostle saith, That without holiness no man shall see the Lord, Hebr. 12. 14.

Presumptuous. Is not the Apostles injunction for following peace with all men, as strict as for following holiness? Do you think this duty necessary to salvation too? But to prætenuit that, I hope Gods paternal castigations are not such enemies to holiness, but they may very well be reconciled, and dwell together.

2. Dr. Twiss* tells us, That the very Children of God have savage lusts, and wild affections in them (he takes the observation from Davids prayer, Psal. 51. 10.) the curing and masting whereof, is no less work, then was the work of Creation, or making of the World. He saith also, that after their effectual Calling, They have cause sometimes to expostulat with God, for hardning their hearts against his fear. Whatever you alledged before out of this Dr. as delivered in his passion, you see his judgment in cool blood; nay, Mr. Baxter* delivers it as the opinion of most of our Divines, That a man that is unsanctified, must be a greater sinner than Solomon was.

Inter Alia Syn.
Nat.Dord. pag.
394. par. 2.
Theol. M. Brit.
Judic. de Artic.
quinto.

3. "Our Right and Title to the Kingdom of Heaven, and consequently to the Vision of God, is not derived from any actions of our own, or placed in them, or built upon them; but it is placed in a free adoption, and in our conjunction with Christ. And therefore our right unto the Kingdom, is not taken away, unless that be taken away wherein it is founded. "If sons, then heirs; heirs of God, and co-heirs with Christ, Rom. 8. 17. Manente ergo adoptione & in Christum inestione, extra viam regni aberrare potest fidelis, at jure regni hereditario excidere non potest: Therefore the faithful, his adoption and ingrafting into Christ remaining, may wander out of

* Thus the British Divines at Dort.

* A Collection of several passages concerning his late H. O. C. in the time of his sickness. pag. 6.

* Renouncing all Righteousness in my self by the works

of the Law, and having only confidence in that which is by Faith: Non in meorum operum inhaerentia justitia, sed in illa Christi imputata, quae à Deo gratis datur. Diction. ad Phil. 3. 9.

Diotrephes. I am of that opinion, that the dominion of any one sin is inconsistent with saving grace and justification. Mr. Baxter's Account of perseverance. pag. 40.

Presumptuousus. Though your Authour be a singular man, yet I will not say that that's but one Doctors opinion; but I am sure St. Paul found it otherwise by experience, at least if our ablest Calvinists do rightly interpret him; for he saith, Rom. 7. 14. I am carnal, sold under sin; that is (as Diotrephes* expounds it) altogether subjected as a slave, bought for a certain price of money; and he alledgeth to this purpose, 1 Kings 21. 20. where it

Ad locum.

it is said of *Ahab*, Thou hast sold thy self to work wickedness in the sight of the Lord. To whom agreeth Mr. D. Discen upon the place, *Cogor meipsum carnalem agnoscere* — I am constrained to acknowledge my self carnal, and as a slave sold, that I might be subject to sin, out of whose Fetters I cannot free my self, but am often carried whether I would not. This is acknowledged to be the Apostles condition, who doubtless was in the state of grace and justification. If by the dominion of sin you mean something else; then I demand,

2. When may we conclude that sin hath dominion over a man? *David* you know, after he had been wounded with the beauty of *Bathsheba*, he sent Messengers to court and woo her for his entertainment; when she was brought, he lay with her; after that, he sent for her husband from the *Leaguer* to cloak his shame; but because he could not tempt him by shewes of pity, and other fair means to go in to her, he made him drunk, that in that distemper he might serve the ends of his lust upon him; and because this device would not take neither, he conspired his death, and sent an express Order to *Joab*, to take a special care to murder him, though many gallant men were exposed to the slaughter to bear him company. Notwithstanding all this, our Divines do conclude, That sin had not dominion over *David* (at that time;) his state of justification was not dissolved or interrupted, and his adoption remained immoveable; for such as are once regenerated, sin can never have dominion over them (to their condemnation;) they are not under the Law (where sin hath dominion to that effect) but under grace; the Spirit, which is given them at their new birth, abides with them for ever; and where the Spirit of the Lord is, there is liberty, 2 Cor. 3. 17s

Diotrephes. He that hath not more hatred, than love to any sin; and that had not rather be rid of it, even in the use of Gods means, than keep it, in regard of the habituated state of his will is under the dominion of sin, and in a state of damnation. Account of persever. *ubi supra*.

Presumptuosus. (1.) Is this consistent with such a man as *David*, his having two contrary ultimate ends?

(2.) There is a combat betwixt the inward and the outward, the spiritual and the carnal, the new and the old man, which they only do understand, who feel it in themselves, Et vim peccati, etiam sanctissimas actiones, aliquo modo polluentis, & vitæ

2 Sam. 11. 17

17

Act. Syn. Nat.

Dart. p. 194

par. 2.

* Rom. 6. 14

* John 14. 16

Mr. Baxter.

sup

*sua telam totam, longè latèque pervadentis experiuntur; and have experience of the power of sin polluting in some measure, their most holy actions, and spreading over the whole course of their lives, saith Mr. D. Dicson *.*

Ad Rom. 7. 22.

23.

(3.) But such as are under such conflicts, you say, will use Gods means, &c. What are Gods means? Are they not his holy Ordinances? He that doth diligently frequent *these*, that hears the Word, and delights in Religious *Conferences*, and is constant at his Devotions and Prayers, doth use Gods means; and thus did David, saith Mr. Baxter *; [“I verily think that after his sin, David went on in his ordinary course of Religion and Obedience in all things else (abating in the degrees;) and blessed be God, so do I; and this is evidence sufficient of the *habituated* state of the will.

* Pref. to the
Grot. Relig. sect.

29.

(4.) If a man cannot get rid of his sins upon this account, at least, he may comfort himself (as to the event) that God sends them for fatherly chastisements, as Mr. Perkins speaketh, and raise his soul up with this meditation, [*Lapsu non tolli fidem & gratiam, sed illustrari;*] sin serves rather to *subvert* our faith, and the divine grace in us, than to expell it. To this purpose Dr. Twiss saith, [*That all things work together for the good of them that love God,* “ is as true, as the Apostle Pauls Epistle to the Romans, is the Word of God: And Bishop Cooper, a Scottish Bishop (saith he) applies this to mens sins amongst other things, shewing how they also do work for a mans good. And in another place speaking of himself, the Dr. hath these words, [*I take notice of Gods hand sometimes hardning me against his fear, yet God knows I take no comfort in it, but rather in this, that God knowes how to work it for my good; according to that of Austin, Audeo dicere, utile est superbis in aliquod apertum manifestumque cadere peccatum, &c.* “ And when I find that my sins do not make a *final* or a *total* separation between my soul and God, this may well tend to the *Corroboration* of my faith, and persuade my soul that *nothing* shall be able to separate me from the love of God in Christ Jesus our Lord; and I have good cause to take comfort in this, saith that learned Dr.

Vbi supra, pag.

103. 104.

Page 95.

* Mr. Baxter

saith, that Da-

vid chose flesh-

pleasing for it

self as his ulti-

mate end. Of

losing faith,

vbi supra.

(5.) But suppose a man should feel some pleasure in the act of sin, as to the flesh and outward man, yet he hath no need to fear the dominion of sin, or state of damnation *, if he carries

ries a haired towards it in his spirit, and inward man; for this is exactly the case of the regenerate, if you will allow (with our Divines) that the Apostle speaketh for his comfort, no otherwise than as he found by experience in his own person, *Rom. 7. 14, &c.* I am carnal (saith he) sold under sin; for that which I do, I allow not; for what I would, that do I not; but what I hate, that do I; (which he would not have done, had he not found some pleasure in it:) If then I do that which I would not, I consent unto the Law that it is good. Now then it is no more I that do it; but sin that dwelleth in me; for I know that in me, (that is, in my flesh) dwelleth no good thing: For to will is present with me; but how to perform that which is good, I find not; for the good that I would, I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. From which Discourse of the Apostle, Mr. D. Disson* draws several Arguments * *Ad locum.* of Consolation. From the 16. verse (he saith) the Apostle comforts himself, and other combatants with these Arguments.

1. *Ego ipse Apostolus, &c.* I my self, an Apostle, am in the number of those who bewail the imperfection of their holiness, and feel in my self the same combat and trouble with them, from the imperfection of my obedience; therefore such as bewail the imperfection of their holiness, have consolation, seeing they suffer nothing but what other Saints, yea, and the Apostles themselves are subject unto.

A second Argument of Consolation is this, That out of this conflict there ariseth a sign of Sanctification begun in such a Combatant; and a consent to the Law of God, that is in good and holy: For if I do what I would not, then I consent to the Law of God that it is good: "And all that bewail the imperfection of their obedience, have the same sign of their Sanctification."

"A third Argument of Consolation to all such Christian Combatants, he draws from ver. 17. & 20. in that the sin which they commit, who do thus bewail their imperfection, and disallow of it, and condemn it, shall not be imputed unto them, but to the corruption of their nature, and so that habitual sin that dwells in them, &c. Thus Mr. Disson

Lactantius brings in a person thus excusing himself. *Lib. 4. Cap. 24. Volo equidem non peccare, sed vincor; indurus sum enim carnis fragili, & imbecilla: hoc quod concupiscis, quod trahis, quod dolis, quod moris. Itaque ducor invitus, & pecco; non quia volo, sed quia cogor.*

Thus it was in the Falls of *David* and *Peter*; that *David* hated sin *habitually* (and so many other sinners do as well as he) for all his *Adultery* and *Murder*, we may conclude from his indignation against the Oppressor, expressed at the hearing of *Nathan's Parable* *: Hereupon you know how favourably some of our Godly Reforming Divines have declared their Judgement :

* 2 Sam. 17. 5.

* Mr. Baxter in his Pref. to the Great Relig. sect. 19.

[*It is not imaginable* (saith one * of them) *that this sudden prevalency of sensuality did so far change the judgment of David or Peter, that hereupon they habitually esteem'd the Creature above God, and valued the pleasures of sin before the pleasing and the favour of God. It's true, that actually in the time of sinning, the power of sensuality prevailed against the act of charity; and so it doth in every sin that men commit, according to the measure of the sin: But that habitually God was afterward less by than the sensual pleasure by the Holy men, is utterly improbable. Thus that Authour* *.

* Mr. Baxter.

Diotrephes. That Authour tells you elsewhere, [*He that is thus resolved and affected against a gross sin, or any known sin, that is under the power of his will, is not like to live in, or give up himself to it. Account of Persever. p. 40.*

Presumptuousus. That was well put in, [*sin, that is under the power of his will;*] but is it as well under the power of the Regenerate mans will, to avoid, as to commit sin? No *, it is not; and therefore though he be resolved and affected (with hatred) against it, yet he may live in it.

* Wretched man! (*Diodati* tells us) is an exclamation out of the feeling of this misery, b. c. of *sin* under the bondage of *sin*. Annot. on Rom. 7. 14.

* Altogether subjected us a slave bought for a certain price of money, 2 Cor. 1. 21. 20. *Diodati*. Annot. ad Rom. 7. 14.

* Causeth me to be inevitably driven into *sin*. *Diodati*. Annot. ad locum.

But 2. In this case the Regenerate is never said to give himself up to sin, but to be carried captive by it, and (as slaves * were among the Romans) to be sold under it: Doth not that excellent Vessel of Election acknowledge as much? Rom. 7. 22, 23. For I delight in the Law of God after the inward man; but I see another Law in my Members, warring against the Law of my mind, and bringing me into captivity to the Law of sin which is in my Members; and ver. 14. He saith, I am carnal, sold under sin; and yet at that very instant he triumphs in his deliverance through Jesus Christ.

Diotrephes. That Authour fore-mentioned, addeth in the same place, That he who is thus affected against sin, cannot com-

mit it without renewed resolutions against it, and a restless importunity of soul to be delivered, which will prevail.

Presumptuosus. What you mean by [a restless importunity of soul] I do not well understand; I find no such restless importunity of soul in David after his Murder and Adultery, unless it were a restless importunity of soul, to get full possession of the fair woman into his bed and bosom. I grant the Regenerate, when they sin, they do often resolve against it, & pray against it, as the Apostle did against that Thorn in the flesh, which was a Messenger of Satan, sent to buffet him: But when they see it is not Gods pleasure to remove it, I suppose it is their duty to bear it with equanimity, as a part of Gods fatherly chastisement for their good; and to comfort themselves with that Oracle of the Lord to the said Apostle, My Grace is sufficient for thee. I sustain thee in thy conflict, and cleanse thee from all such pollutions as thou dost contract in it, as Mr. D. D'ison expounds it. And in this sense, and to this purpose it is true, the Regenerate by their renewed resolutions and importunity, shall prevail: But if you mean a prevailing so far forth as to be freed from the captivity of sin, you may be deceived; for you know not how long it will be, ere they shall prevail to this purpose. It is judged by Divines, that David lay a twelve-month in his sin of Adultery and Murder, and repented of: How long Asa or Solomon sinned, we know not: Nor can any man possibly determine just how long a man may live in the practice of such a sin, and yet have true special grace, and a state of Justification, saith Mr. Baxter in his *Disput. of Right to Sacraments*, Disp. 3. pag. 331. & pag. 337. He saith, it is exceeding hard to determine how great, many, or long, the sins of a true Believer may be.

Diotrephes. God we are sure is faithful, and will not suffer his Children to be tempted above that they are able, 1 Cor. 10. 13.

Presumptuosus. I conceive Sir, that is spoken of their persecutions; but yet we see God suffers some of his Children to be tempted in that kind, even unto death; and that is the only way he vouchsafes them to escape by. Rev. 6. 9. They were slain for the Word of God, and for the testimony which they held. And under paternal castigations of another nature, we see there are many, whom God is pleased

Mr. Baxter in his Account of perseverance. p. 49.

2 Cor. 12. 7. Motio scilicet concupiscentia aliqua, ad peccandum tentans. D. D'ison ad locum.

Mr. Baxter,

Was God ever the faithful to David, for permitting him to fall into Adultery and Murder? Will you blame his fidelity when he leaves his Children to be chastised by their own infirmities?

should dye of the remedy, and yet are happy. 1 Cor. II. 30, 31. For this cause many are sick and weak amongst you, and many fall asleep. — But when we are (thus) judged, we are chastened of the Lord; that we should not be condemned with the world. Seeing then that the slips and falls of the Regenerate, are by the Orthodox, accounted to be of the same nature, faithfully chastised as too; why may not Almighty God, to advance his own free-grace and pardon, suffer his Children to be held captive under these (infirmities) and afford them no way but death, to escape from them?

Mr. Baxter, Discus. 3. pag.

347.

Dei immota ordinatio regulas, ut fidelis sic exoribitans per renovatum fidei et penitentia altum prius redeat in viam, quam ad via metam, h. e. Regnum celeste, perducere possit. Th. Brit.

Cap. 5. Artic. 7.

Diotrephes. You may remember the * Author of those Dissertations of Rights to Sacraments (as I told you at the beginning of our Discourse) hath observed, that our Divines at Dort conclude, That though a godly man lose not his Justification by gross sinning, yet he contracts such an incapacity of coming to Heaven in that state, that must be removed by Repentance, or else he could not be saved. Hereupon that Synod * hath determined, That in these slips, God preserveth in them that his immortal seed (by which they were once born again) that is die no, nor be lost by them; afterward by his Word and Spirit, he effectually and certainly reneweth them again unto Repentance.

Presumptuous. If God preserves that immortal seed in them, and doth effectually and certainly renew them again unto Repentance, then they may cast away all care; for they are in no danger of miscarrying: Though they fall into grievous sins, whereby they impair their graces, and harden their hearts, and wound their consciences, hurt and scandalize others, and bring temporal judgments upon themselves; yet they are, and shall be kept by the power of God through faith unto salvation. This is the Faith of the Congregational Churches*; and the Assembly of Divines* do suppose, That amongst the Temporal Judgments which they may bring upon themselves, Death may be one, as Chap. 17. v. 3 f. appears by their quoting that Scripture-example; 1 Cor. II. 30, 32.

Diotrephes. Suppose then that this Judgment of Death should come suddenly, and surprize such a man in his sin, before the renewing of his Repentance, to remove that present incapacity of salvation which he hath contracted, what a sad case were he in!

Presumptuous.

Presumptuous. Sir, you are much deceived; for either it is impossible he should die without such a renewing of Repentance (which it is necessary; God will effectually and certainly work in him) or if God cuts him off without it, it will be to his advantage. This is the Judgment of our often mention'd Author; If you can prove it profitable for such a man to be suddenly cut off before Repentance, and that such a thing will be; I should incline (saith he) to think that he would be fully pardoned at the instant of death, and so saved. Indeed if it were not so, what would become of those that we doubt not to be golly (as Mr. Baxter speaketh) who are guilty of disobedience to their Guides, and of Schisme, and doing much to the hurt of the Church? A very great sin (as he confesses *) yet we see, they are so far from repenting of their Schisme, and returning to their obedience, that they take all advantages to pursue the contrary; which certainly they would not do, if they were not taught to believe, [They are in no danger for want of Repentance.] Restitution hath been eagerly pressed to by many, yet who makes any conscience to perform it?

Mr. Baxter at the end of his 3. Disput. of Justification. p. 398.

* Mr. Baxter of Right to Sacraments. Disput. 3. pag. 29. 30.

This confirms my belief, and I thank God I can triumph in it: For I am persuaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is Christ Jesus our Lord.

Rom. 8. 38, 39.

But Sir, time calls me away; I pray therefore let me know your Resolution concerning the baptizing of my Child.

Doctor phes. I desire a little time to consider of it, and then you shall have my final Answer.

Presumptuous. I shall send once more to know your Resolution. For my spiritual condition, which you so uncharitably scruple at, I doubt not it is as good as yours; for I know whom I have believed, and he is able to keep that which I have committed to him, against the great day. And so Sir, I take my leave of you.

1 Tim. 1. 12

THE SYLLOGISM.

THAT Doctrine that is not apt to bring the presumptuous to Repentance, but tends rather to confirm, than humble them

them in their presumption, That is a Doctrine not according to godliness.

The Doctrine maintained by the Calvinists, in opposition to the Remonstrants, is not apt to bring the presumptuous to Repentance, but tends rather to confirm, than humble them in their presumption. Therefore

The Doctrine maintained by the Calvinists, in opposition to the Remonstrants, is a Doctrine not according to godliness.

The Major is evident of it self.

The Minor is proved by this Dialogue.

Colasterion.

Jer. 23. 14.

I have seen in the Prophets an horrible thing; they strengthen the hands of evil doers, that none doth turn from his wickedness.

Other proofs
of the Minor.

Fideles saepenumero & horribiliter se peccatis contra Deum & legem ipsius polluant; quinimò in Idolatriam, superstitionem, falsam doctrinam, heresim, altercationes, Christi avagationem, securitatem, diffidentiam, licentiam vivenam, superbiam, rebellionem, homicidium, adulterium, prodicionem, alique similia p'abundantur: & nihilominus tamen credimus, & hisce non obstantibus persuasum habemus, eos nec totaliter excidere, nec excidere posse ex paterno amore & gratia Dei. Smoutius in suo Pater noster.

Nulli viri fideles possunt per ulla peccata relabi ex Dei Gratia. Sebast. Damman (Scriba Syn. Dordrac.) in suo consensu.

Fideles à carne, mundo, & Satana, in peccata etiam gravia & atrociora interdum abripiuntur: Quibus Deum valde offendunt, reatum mortis incurrunt, Spiritum S. contristant, fidei exercitium interrumpunt, conscientiam gravissime vulnerant. Deus tamen Spiritum S. (ab iis) non prorsus auferi; nec easque eos prohibere finit, ut gratia Adoptionis, ac Justificationis statu excidant, aut peccatum ad mortem committant. Syn. Dord. De persever. Sanct.

Art. 4. 5-6.



THE FIFTH
DIALOGUE

Begun betwixt

*DIOTREPHE*s and *SAMARITANUS*:

And continued betwixt

*DIOTREPHE*s and *DESOLATU*s.



*Diotrephe*s. Sir, what is your business with me, that you come so unseasonably, at a time when you know, I usually sequester my self from all Conversation?

Samaritanus. Sir, you may conclude the Affair I come about, is of no mean importance, otherwise common Civility would have taught me (being so well acquainted with your orders) to have permitted you to your accustomed Retirement: But Sir, if my own compassion hath so far transported me, as to violate the Lawes of good behaviour toward you in this Address; I hope your charity will prevail with you to pardon it, as soon as you shall understand the ground of this interruption I presume to give you.

*Diotrephe*s. Sir, your modesty and prudence are so well known to me, that I cannot deny you access at any time, when you shall think fit to afford me the benefit of your company: But I conjecture by the manner of your Application, that at this time, the occasion that brings you forth is extraordinary. I pray in short, what is the matter?

Samaritanus.

Samaritanus. Sir, the trouble I do now take the boldness to give you, is in the behalf of my dear friend *Desolatus*, a poor disconsolate soul, God knows, that hath for some time lain a bleeding under the sense of those wounds which (as he complains) his sins have inflicted upon his conscience, and gasping after comfort.

Diotrephes. It can be no trouble to me to be invited out upon such occasions; and I must tell you, I am not sorry to hear him fall into this distemper; for till men grow sensible of their disease, they think not of the Physician; at least, they will not value his prescriptions; which made our *Saviour* say unto the Scribes and Pharisees*, *The whole have no need of the Physician, but the sick; and I came not to call the righteous, but sinners to Repentance.* And what sinners were they think you, but such as found themselves weary and heavy laden; nay, *lost*, and at the very point of perishing? and therefore altering his phrase, though he speaks of persons under the same qualification, He saith, *The Son of man came to seek and to save that which was lost**:

'Tis no discouragement to me but rather an invitation and inducement to minister to the needs of his soul. God himself hath profest, He delights to dwell nowhere sooner than in the poor and empty receptacles of an humble and broken heart*. *A broken and contrite heart, O God, thou wilt not despise**: But Sir, that I may gain a little better notice of his condition, give me leave to enquire further after him. I am confident your charity, that brought you thus far to me on his behalf, did also prompt you to suggest such wholesome directions as you thought most suitable to his capacity, in reference to the temptations he lies under.

Samaritanus. Sir, Had my Abilities been answerable to my Compassion, my Applications for his recovery out of this sad estate, might have been much more effectual than they were. But you may assure your self, his wounds were dress'd with the best wine and oyle my stock afforded.

Diotrephes. You are so well principled in general, and especially so well vers'd in Cases of Conscience, and the practical part of Christianity, that you are able to speak a word in season: But seeing as I conceive, he lies under the Arrest of the spirit of bondage, it may be a question, whether it be yet reasonable or convenient to give him *Baile*. Humiliation is the ground-work of Conversion; and the deeper the foundation is digged, the stron-

* Isa. 57. 15. & 66. 2.

* Psal. 51. 17.

ger will be the building that is erected upon it. None are conducted to Heaven with more assurance, than they that have pass'd by the Gates of Hell; and the longer he stands at those Gates, the greater will be his affrightment from the wayes that lead thither; and the greater his thirst after the joyes of Heaven, when they are offer'd to sollicite him into the ways of Righteousness. If it be upon the surprisal of some late waisting sin, or the reflexion upon former foul crimes, that this present tempest is raised in his conscience, let him be toss'd awhile, till he takes in a little more salt water, and become more Sea-sick, that being tumultuated in the hurly of his own distracted thoughts, he may be driven to act the Physicians part upon himself; or with those *Mariners*, to cast lots to find out the *Criminal*, in whose *prosecution* that storm was sent out by the Divine Displeasure; that so *Jonah* being thrown over-board, the Wind and Sea may be becalmed, and the Passage made secure for the time ensuing. It is fit the Law should lay on her full load upon soul sinners, till their shoulders be wrung and inch'd, and force them to cry out. 'Tis the severity of that *Usher* that makes men willing to submit to the Discipline of Jesus Christ.

Summary: anon. I am not satisfied that this is the best method for the cure of *Desolation*; gentler applications may be more proper to reduce and settle the *humours* that are stirred in him. It is not a draught of deadly *pyson* lately swallowed, that hath brought these *fits* upon him; nor the fresh apparition of long buried crimes, newly raised up from the dead, by the power of an *efficacious* Providence (though 'tis most certainly true, and verified in his complaints, that every little sin will fall a buffeting the conscience, when it is too weak and feeble to make resistance, yet) I say, it is no such horrid *spectre* of guilt: but on a sudden, he sinks in his hopes, and is at a loss for his *assurance*, and doubts his *sincerity*, and consequently his *interest* in the merits of Christ, and in Gods love and favour. And the temptation heightened by the subtilty of the Tempter, taking advantage of his own fears and jealousies, is grown so strong and violent, that he is hardly perswaded to the patience, to have it undermin'd or opposed. And I perceive it is the *Apostasy* of these present Times that hath given him this *scandal*, and betrayed him to that dissatisfaction that afflicts him.

Diutrophes. Why, what doth he infer from these sad emergencies of Providence?

Samaritanus. He makes sad reflexions upon *them*, and then applies *them* to his own discouragement; insomuch, that whereas he was wont formerly to discourse of the Doctrine of the certain perseverance of all the sanctified, with much feeling and consolation, saying, It was to his spirits as a *Well of water springing up to everlasting life*; Now on the other side, having such exemplis before his eyes, he apprehends the same Doctrine as the waters of *Ezek* or *Marah*, he can find nothing but matter of *strife*, and relish nothing but a taste of *bitterness* in it: For (saith he) if I could have any assurance that I am truly sanctified, the Doctrine of certain perseverance of all such would be comfortable to me; but I am brought now into such doubts of it, that I fear I shall never attain to such assurance, being rather induced to conclude myself, certainly un sanctified: For I never reached so high, as some that I have known that have fallen away; I have known divers that have been judicious and affectionate, and constant, and lively in duty, and of very upright careful lives, and so great contemners of the World, that they would not have omitted an opportunity for their souls, for worldly gain; yea, they were persecuted, and suffered very much for godliness in evil times, and in the sharpest tryals never shunk, when others did; and laid out themselves almost altogether in doing good. Their prayers and conferences were very holy and heavenly, and affectionate, and their lives agreeable; so that they were incomparably beyond me in all these qualifications; and yet some of them now do deny the Godhead of Christ, and the Holy Ghost; some deny the Scripture, and that there is any Church or Ministry; some are turned Quakers, and some Licentious, if not Infidels; and therefore certainly have now no saving grace. Now before I can ever be sure that I am justified, I must be sure that I go further than any of these did, or any other that ever fell away, whereas I find my self far short of many of them. And I am in a manner certain, that some of them did not dissemble; both

Mr. Baxter's
Account of
Psal. cv. p. 25:26

* One would have thought it next to an impossibility, that such men (the highest Professors of Religion) and so many of them, could ever have been drawn to do that against the Church, against that Gospel Ministry, and Ordinances of God (which once seemed dearer to them than their lives) which hath since been done; and which yet we fear! Mr. Baxter's Directions for peace of Conscience, in the Epistle to the poor in spirit.

by my observation of their whole course, being intimately acquainted with them, and by the plainness and openness of some of their hearts, which they manifest even to this day in the way that they are in, being unapt for dissimulation. This Sir, is the ground of his dejection.

Diotrephes. And I pray, what *Antidotes* have you given him against these infusions?

Samaritanus. I have fortified him as prudently as I could, by those *Apostolical Counsels*.

(1.) To be wise unto sobriety, and not to learn too much to his own understanding.

(2.) I have added that of St. John, Beloved, believe not every spirit, but try the spirits, whether they are of God, because many false Prophets are gone out into the World. And that of St. Peter, Therefore Beloved, seeing ye know these things before, beware lest ye also being led away with the error of the wicked, fall from your own stedfastness: But grow in grace, and in the knowledge of our Lord Jesus Christ. And that of St. Paul, Now I beseech you Brethren, Mark them which cause divisions and offences, contrary to the Doctrine which ye have learned, and avoid them; for they that are such, serve not the Lord Jesus Christ, but their own belly; and by good words, and fair speeches, deceive the hearts of the simple. I have advised him further:

(3.) As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and established in the faith, as ye have been taught. To which end I have commended to him, that of the *Author* to the *Hebrewes*, Remember them which are the Guides, that have the Rule over you, who have spoken to you the Word of God, whose faith follow, considering the end of their Conversation. Obey them, and submit your selves; for they watch for your souls, as they themselves must give account. And let us hold fast the profession of our faith without wavering, not forsaking the assembling of our selves together. But building up our selves on our most holy faith [which was once delivered unto the Saints] praying in the Holy Ghost (and by this means) keep our selves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And to take off the scandal, I have wish't him to remember that our Lord Jesus Christ hath foretold how much the temptations of the world

1 John 4. 1.

2 Pet. 3. 17.

Rom. 16. 16.

Col. 2. 6, 7.

Hebr. 13. 7.

17. Vide D.

Hammond.

Dissert. 1. cap.

12. sect. 13. p.

40.

Hebr. 10. 23, 25

Ep. Jud. ver. 20,

21.

and flesh would prevail upon the hearts of many professors; and that false Prophets, and seditious Teachers should arise, and draw many Disciples after them; and by their fair shewes, and specious pretences should deceive, if it were possible, the very Elect. If he observed these Predictions, and followed these Rules, I told him, I was very well assured, he should find such an assistance and establishment, as might give him encouragement to say with the Apostle, *We are not of them who draw back unto perdition, but of them that believe to the saving of the soul.*

Hebr. 10 39.

Dionephes. Your advice was good and reasonable, had you forborn your insinuation, that the old way is the safest to be insisted on; for that may hinder, or at least retard the intended Reformation: But what satisfaction did he find in your Discourse?

Samaritanus. He harp'd much upon that passage, *They should deserve [if it were possible, the very Elect.]* Alas, the Elect, saith he, they are the only men that shall be preserved from seduction; for they have a special assuring grace conferred upon them by an irresistible operation, and that is preserved in them by the same omnipotent strength that did at first infuse it. I demanded of him, why he might not assure himself of such a grace? His Answer was, That seeing many great and zealous Professours, whose virtues were far more eminent than any he could, or durst pretend to, have fall'n so low, that their conversion was reputed hopeless; this made him more carefully to bring his grace unto the test and balance to examine it; and if true, yet he must conclude it many grains and scruples too light; and this (saith he) begets so great a jealousy of mine own sincerity. If those, saith he, whom I have look'd upon as stars of the first Magnitude, have made all that lustre, by the emissions and beams of common grace, which God in the Decree of Reprobation, hath associated with the efficacious permission of sin, to make up one perfect Medium, to carry that Decree on to its final execution in them; what presumption were it in me, to think that that grace in me is of a higher pitch, or nobler extraction? And if it be not, what is become of that certain perseverance, which I have thus long claim'd a title to? Thus the miserable Desolatus divides his time between his complaints and doubts, and thinks there is no balm so sovereign as to heal his bruises.

Dionephes.

Diotrephes. Have you applied no salve to this soar in him?

Samaritanus. Yes; y. I have expostulated with him to this purpose; [“Must the Lord set up love and mercy in the work of Redemption, to be equally admired with his Omnipotency manifested in the Creation? And call forth the World to this sweet employment, that in secret and in publick it might be the business of our lives? And yet shall it be so overlooked or question’d, as if you lived without love and mercy in the World? Providence doth its part, by heaping up Mountains of daily mercies, and these it sets before your eyes. The Gospel hath eminently done its part, by clear describing them, and fully assuring them; and this is proclaimed frequently in your ears, and yet is there so little in your hearts and mouths! Do you see and hear, and feel, and taste mercy and love? Do you live wholly on it, and yet do you still doubt of it, and think so meanly of it, and so hardly acknowledge it?”]

Mr. Baxter's Directions for peace of conscience, in the Epistle to the poor in spirit.

To this he answers: that for Gods *general* mercy (which concerns not the life to come) he readily acknowledgeth it is *over all his works*; but for his *saving* mercy, it is restrained to a certain number, whom he hath *chosen* to glory, without respect to any qualification in them: And this Dr. *Lewis* concludes from those words of the Apostle, *He hath mercy on whom he will have mercy*; for the rest, he *hardens* them, and that for this *mercy pleasure* of his will.

**ubi supra, p. 71. Rom. 9. 15.*

2. I have represented to him the advice of St. *James*, If any of you (mark, any of you) do lack wisdom, let him ask it of God, who giveth to all men liberally (without desert) and reproacheth not (with our unworthiness or former faults) and it shall be given him, *Jim. 1. 4.* If ye that are evil, can give good gifts to your Children, how much more shall your heavenly Father give his Holy Spirit to them that ask it? *Luke 11. 13.* “Suppose your life were in the hands of your own husband, or your childrens life in your hands, would it not exceedingly comfort you or them; to consider whose hands they are in, though yet you had no further assurance how you should be used? God is a Father even to the wicked; and to convince men of his fatherly mercy to them, he often so stileth himself: He saith by *Moses*, *Deut. 32. 6.* to a wicked Generation, whose spot was not the spot of his Children; *Do ye thus requite the Lord, O foolish people,*

Mr. Baxter, ib. pag. 39. 40.

and

and unwise? Is not he thy Father that brought thee? Hath he not made thee, and establish'd thee? "And the Prodigal could call him *Fa her* for his encouragement, before he returned to him, *Luk. 15. 16, 17, 18.* For my own part, I must needs profess, that my soul hath more frequent support from the consideration of Gods gracious and merciful nature, than from the promise it self.

To this he returns a ready Answer, That God is the *Father* of the rain, *Job 38. 28.* and of all Creatures, as he is their Maker, *Ephes. 3. 14, 15.* But if we speak with reference to salvation, Dr. *Twiss* * *saith*, The *dealing of God is with his Children* (he means the Elect) *only Father-like, not with others.*

3. I have signified to him, That *this disquietness* (in him) doth manifestly argue a desire to believe (as Dr. *Twiss* * observes,) and God hath promised to fulfill the desire of them that fear him. "And seeing affliction, especially when it is of a spiritual nature, is the ordinary introduction into the state of grace, in the course of Gods Providence, like as the Valley of *Achor* was a door of hope unto the Children of *Israel*; and our Saviour in going to *Jerusalem* (the vision of peace) did continually take *Bethany* (the house of mourning) in his way, we have cause to conceive good hope, that these pangs may be as the pangs of Child-birth unto an afflicted soul.

To this he replies, "That *common grace* will carry a man so far as to be abased in the feeling of his sin and misery, and to be humbled by attrition (as the *Papists* call it) and to cry out of their sin and folly, and day and night to beg for grace and mercy. He may like the Word and wayes of God, and think Gods servants the best and happiest men, and have many a wish that he were such himself; he may avoid gross and wilful sinning, and continue in hearing, reading the Word, enquiring consideration; he may have a desire after Christ and holiness, and heaven; he may have love to God and the Redeemer, and the Saints; and withall, he may have either a knowledge that he is yet short of true Christianity, or at least, be much afraid of it; and therefore be under a prudent impatience, till saving grace comes in, and the Spirit hath sealed him up to the day of Redemption, and he cry out, *What shall I do to be saved?* This a man may be brought unto by *common grace*, which hath no promise of *saving grace* made to it, nor any necessary connexion with

* *Vbi supra*. p. 53

* *Ibid.* p. 138.

Ibid. p. 158.

Mr. Baxter, of
saving faith. p.
43, 44.

with it; and consequently (saith he) these pangs may be but the *beginning* of greater sorrows.

4. "I have assured him, that if he doth believe in Christ, a Fountain of Consolation is then opened to him *. In this case we can assure him, not only of the favour of God for the present, but also of final perseverance therein, and of Election, and of Salvation, as Dr. Twiss * affirmeth. * Dr. Twiss. p. 148.

To this he replies in the words of the same Dr. *, "That a man may believe by an *acquired* faith*, and perform the acts of all moral vertues, and have an *exteriour* conformity to the means of grace, and so *proficere ad exteriorem vitam emendationem*; and yet not be acceptable to God for all this! Nothing but a *Divine* Faith will save us. * Ib. p. 150.

5. I have told him, "Albeit he hath not this Faith to day, notwithstanding he may have it in good time*; and that there is no cause of desperation, or to conceive himself to be a Reprobate; forasmuch as his condition is no worse than *Saul's* was before his calling; yea, and the holiest servant of God. Therefore (said I) what if you have no grace? Do you not hear God daily offering you Christ and grace? Doth he not entreat and beseech you to be reconciled unto him? (2 Cor. 5. 19, 20.) And would he not compell you to come in? (Mat. b. 22.) Do you not feel some unquietness in your sinful condition, and some motions and strivings at your heart to get out of it? Certainly (though you should be one that hath yet no grace to salvation) yet these continued offers of grace, and strivings of the Spirit of Christ with your heart, doth shew that God hath not quite forsaken you; and that your day of grace and visitation is not past. * Ibid. pag. 47, 48.

To this he finds an answer to; and tells me the question is, whether there be any such day of visitation allotted for him or no. He is sure those strivings betwixt the flesh and natural conscience portend no such; forasmuch as there may be such a consist in the very Reprobate. He wonders I should say, that God doth *hinder* him to be reconciled, and would compell him to come in; for his Conversion must be (if ever it be at all) of Gods *irresistible* working, and saving grace of his *immediate* * Dr. Twiss. ib. 150.

* How can such a Faith, clothed with all moral vertues, be distinguish'd from an *infused* Faith?

Mr. Barte's Directions for peace of Conscience. pag. 463.

inspiring;

infusing; and he being *omnipotent*, if he were pleased to have it so, it must needs be accomplish't in him presently.

6. I have intreated him after this manner [When the Diuel clamours in your ears [“*Christ and Salvation is none of thine*”] let that voyce of God be in your memory [“*O take Christ and life in him, that thou mayst be saved.*”] When you would fain have Christ and life, and you are afraid that God will not give them to you, remember then, that God stands by beseeching you to accept the same thing which you are beseeching to give. God is the first Suitour and Sollicitour; God prays you to take Christ, and you pray him to give you Christ; what have you now to do, but to take him? And here understand, that this taking is no *impossible* business; it is no more but your hearty *consenting*. And (pag. 56.) when God in the Gospel bids you *take Jesus Christ*, and beseecheth you to be reconciled to him; if your heart answers, *Lord, I am willing, I will accept of Christ, and be thankful*: why then, the match is made between Christ and you; and the Marriage Covenant is truly enter'd, which none can dissolve. If Christ were not first willing, he would not be the *Suitour*; and make the motion; and if he be willing, and you be willing, what can break the match?

Ibid. pag. 56.

To this he answers, he is much unsatisfied that I seem to make it so easie a matter to *believe*, when others of the *Orthodox* do heighten the difficulty of the duty. It implies no more than an *acquiescence* of *Christ and life*, how come so many that pretend to Christ, and rely upon him, and claim an interest in him (which sure they would not do, if they did not consent to have him) how come so many of them (saith he) to be deceived, and disclaimed at last, and their faith to perish with them? (*Mat.* 7. 21, 22.) “All may seem fair (saith Dr. *Twiss*)

* Pag. 101.

Mr. Baxter's
Direct. for peace
of consc. in the
Epist. Dedicat.

“no reigning sin appearing, whereby the Conversation is defiled; yet a man may deceive himself. O how many have thought that Christ was most dear to them, and that the hopes of heaven were their chiefest hopes, who have left Christ, though with sorrow, when he bid them let go all (as Mr. Baxter hath observed;) who doth hereupon conclude, [“I shall never be so confident of any mans fidelity to Christ, as not *wish* to suspect that he may possibly forsake him; nor shall I boast of any mans service for the Gospel, but with a jealousy that he may be

Ibid.

„ drawn to do as much against it.] Alas Sir, your *saving faith* is not of a common extraction, 'tis a special *Donative*, „ merited „ by Christ but for a very few, as Dr. *Twiss* tells us; and pecu- *Vbi supra. pag.*
 „ *liar* to the *Elect*, as our Divines conclude from *Tit. i. i.* 152.

7. I have told him, „ That God hath under his Hand and Seal made a full and free Doed of gift, to him and all sinners, of Mr. *Baxter. ib.*
 „ Christ, and with him of pardon and salvation; and all this on *pag. 43.*
 „ condition of his acceptance or consent. That it was comfort
 „ to know he might have Christ if he would, and to find this to
 „ be the sum of the Gospel: *Rev. 22. 17. Who so ver will, let*
 „ *him take of the water of life freely.*

To this he readily answers out of Dr. *Twiss*, „ That till a *ibid. pag. 164.*
 „ man believes, it is not known either to himself, or any other
 „ man, that he shall have any benefit by the death of Christ; on-
 „ ly God knows from everlasting, who shall have benefit by the
 „ death of Christ, and who not; forasmuch as he hath determi-
 „ ned to give faith in Christ to some, and not to others; and ac-
 „ cordingly hath sent Christ into the World for their sakes.

8. I have told him, „ That the Scripture it self, by the plain- *Mr. Baxter. ib.*
 „ ness and fulness of its expretion, makes it as clear as the light, *pag. 32.*
 „ that Christ died for all.

At this he cries out, „ What hath the death of Christ to do *Dr. Twiss. ubi*
 „ with my *Election* or *Reprobation*? Dr. *Twiss* tells us, That *supra. pag. 139.*
 „ God in his *Decree*, did no more consider the death of his Son,
 „ than the *faith* of the *Elect*.

9. Here I expostulated with him in these words, [„ Is it *Mr. Baxter. ib. p.*
 „ nothing that a sufficient Sacrifice and Ransome is given for you? „
 „ This is the very foundation of all solid peace. I think this is
 „ a great comfort, to know that God looks now for no satisfac-
 „ tion at your hand; and that the number or greatness of your
 „ sins, as such, cannot now be your ruine.

To this he confronts that of Dr. *Twiss*; „ If Christ made *Dr. Twiss. ibid.*
 „ satisfaction for all the sins of all and every one, in such soft *pag. 141.*
 „ that Gods justice is thereby satisfied; I demand how it can
 „ stand with Gods Justice, to exact satisfaction at the hands of so
 „ many (as he doth) for their sins, and that by eternal damna-
 „ tion in hell-fire? For whether Christs death and passion be sa-
 „ tisfactory for all sins, for all and every one, by its own nature,
 „ or by the constitution of God, or by both, I comprehend not
 „ with what justice God can put the damned persons to

"satisfie for their own sins in the flames of hell-fire,
 &c.

10. I have told him of a world of comfort, "which even
 "the graceless may gather from universal or general mercy.
 Mr. Baxter. ib. To this purpose I find that Scripture alledged, John 3. 16. God
 pag. 38. 43. so loved the World, that he gave his only begotten Son, that whosoever
 believeth in him, should not perish, but have everlasting life.

Here he interposeth a distinction of Dr. Twiss's, "The love of
 "God and of Christ to all goes no further (saith he) than this;
 Dr. Twiss. ib. p. "That whosoever believeth in him, shall not perish, but have ever-
 164. lasting life: But Gods special love to his Elect, is to send
 "Christ into the World to merit, not that only for them which
 "is to be confer'd upon the condition of faith; but to merit
 "faith also for them, which is confer'd upon them absolutely,
 "and upon no condition.

11. I have advised him to get clear apprehensions of the free-
 Mr. Baxter. ib. p. ness, fulness, and universality of the New Covenant, or Law of
 33. Grace. "No man on Earth is excluded in the tenour of this
 "Covenant; and therefore (said I) certainly you are not ex-
 "cluded; and if not excluded, then you must needs be in-
 "cluded.

But he returns this Answer, he understands not how the Co-
 venant of Grace can extend to such as God did implacably hate
 upon the account of Adams sin, and decreed to pass them by
 in the communication of grace sufficient and necessary to Faith
 and Repentance, without which there is no Adoption or
 Pardon.

12. I told him, God invites all without exception to mer-
 cy and salvation, and therefore there was no reason why he should
 doubt of it.

He replies, "Gods invitation is no other than by professing,
 "that by Faith and Repentance they shall be saved; without Faith
 "and Repentance they shall be damned"; as Dr. Twiss resol-
 veth; and he tells us moreover, that Austin hath long ago pro-
 fessed, that to say God would have all to be saved, and none to perish,
 is to deny the First Article of our Creed, concerning Gods Om-
 nipotency.

13. I have represented what abundance of Comfort General
 Mr. Baxter. ubi Mercy or Grace may afford the soul, before it perceives (yes, of
 supra p. 46. 47. "receiving) any special grace, for

1. "All the terrifying temptations which are grounded on misrepresentations of God (as if he were a cruel destroyer to be fled from) are dispelled by the due consideration of his goodness, and the deep settled apprehensions of his gracious, merciful, lovely nature (which indeed is the first work of true Religion, and the very Master Radical Act of true Grace, and the chief maintainer of spiritual life and motion.)

2. "All these temptations are yet more effectually dispelled, by considering this merciful Divine Nature dwelling in flesh, becoming man, by condescending to the assumption of our human nature, and so come near us, and assuming the office of being the Mediator, the Redeemer, the Saviour of the World.

3. "All our doubts and fears that proceed from our former sins — have all a present remedy in the fulness and sufficiency of Christs satisfaction, even for all the World; so that no sin is so great, but it is fully satisfied for, &c.

4. "All our doubts and fears that arise from an apprehension of Gods unwillingness to shew us mercy, and to give us Christ and life in him, arise from the misapprehension of Christs unwillingness to be ours; or at least from the uncertainty of his willingness; these have all a sufficient remedy in the general extent and tenour of the New Covenant.

"From which principles our Divines do infer:

ib pag. 43.

1. "A possibility of your salvation.

2. "Nay, though you were yet graceless, you have now this comfort, that your salvation is probable as well as possible; you are very fair for it. The terms be not hard in themselves on which it is tendred; for Christs yoke is easie, his burden light, and his commands are not grievous.

3. "Yea, this exceeding comfort there is, even for them that are graceless, that their salvation is conditionally certain, and the condition is but their own willingness.

But all this gives Desolates no satisfaction. As to the greatest part of Mankind, he finds in God a general unwillingness of their salvation; for, as if he were a cruel destroyer (according to the Synod of Dort) he cast them off without any vincible fault of theirs (for the sin of Adam) and out of an immutable hatred against them, he decreed to withhold from them all grace sufficient unto Faith and Repentance; and hence it follows, that

Christ procured no such grace for them; and consequently, that his merit is insufficient: And therefore if pardon and salvation be tendred to them, it cannot be done *seriously*, and in earnest, but in *mockery* and delusion. Hereupon he concludes, that pardon and salvation being offer'd only upon such conditions as are impossible, the obtaining them is so far from being certain, that it is neither probable nor possible.

** Distinctio qua Christus dicitur mortuus sufficiens, non efficaciter: pro omnibus vana est; non illud aut notat vice, aut bono omnium mori; sed nec hoc, nec illud: Ergo nullo modo, &c. Maccovius in Thol. polem. cap. 14. Quæst. 152. (mibi) pag. 98.*

Mr. Baxter. ib.
pag. 18.

Lastly, "I have conjured him not to think of Gods mercifulness with distinguishing, extenuating thoughts, nor to limit it by the bounds of our frail understandings; for the Heavens are not so far above the Earth, as his thoughts and ways are above ours. I bid him still remember, that he must have no low thoughts of Gods goodness; but apprehend it as bearing proportion with his power: As it is blasphemy to limit his power, so it is to limit his goodness. I advised him to consider, that even under the terrible Law, when God proclaims to Moses his own Name, and therein his Nature, Exod. 34. 6, 7. the first and greatest part is, *The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin: And he hath sworn that he hath no pleasure in the death of a sinner, but rather that he return and live.*

Phi supra. pag.
12. 13.

For this he finds an evasion too out of Dr. Twiss, where in Answer to the Text now alledged, he replies thus, ["As for that of swearing by himself, that he will not (for so the Translatur of Titellus had rendred it) the death of a sinner, there is no such Text at all (saith he ;) the most Authentical Translation of our own Church reads it, [*I have no pleasure in the death of a sinner.*] And as Piscator observes, A man may will that wherein he takes no pleasure; like as a sick man takes no pleasure in a bitter Potion, yet he is willing to take it to recover his health: So is a man willing to lose a Limb (though he takes no pleasure in it) to save his life. And then again, as the words lie, they are directly contrary to Christian reason; for doth not God inflict death on thousands? and doth not the Scripture testify, That God works all things according to the counsel of his will?

" *will?* Ephes. 1. 11. And albeit he takes no pleasure in the
 " death of the sinner, yet the Scripture is as expresse in acknow-
 " ledging that God delights in the execution of judgment, as
 " well as in the execution of mercy. *I am the Lord which shew-*
 " *eth mercy, judgment and righteousness in the Earth; for in these*
 " *things I delight, saith the Lord, Jer. 9. 24.*

Having proceeded thus far, I saw so little probability of suc-
 cess, that I resolved to have him treated with the best advantage I
 could; and therefore I have call'd in your assistance, that the
 Authority of your Office may add some weight and force to
 such Arguments as you shall think fit to produce for his Restituti-
 on. And now Sir, that you are acquainted as well with the *Disease*,
 as with the *Patient*, I beseech you to bestow a charitable visit up-
 on him.

Diotrephes. I will bear you company to his Chamber.

Samaritanus. I am as good as my word you see, my *Deso-*
latum; my friendship is so fast, and so unfeigned, it will not suffer
 me to be long from you: But here is another worthy friend of
 yours, Mr. *Diotrephes*, come to visit you; I hope his Company
 and Conferen^e will administer a great deal of satisfaction and
 comfort to you; to his Charity therefore I commend you for a
 while.

Diotrephes. Being inform'd that you lay under some pres-
 sures upon your spirit, I took this opportunity to shew my readi-
 ness to do you the best office of kindness I am able; and now my
 prayer is, That *the God of hope would fill you with all joy and peace*
in believing, that you may abound in hope through the power of the
Holy Ghost. Rom. 15. 13.

Desolatus. Sir, you are very kindly welcome; and I hearti-
 ly thank you for your *presence*, and your *prayers*; though I have
 too much Reason to conclude, that I shall reap no fruit or bene-
 fit by them.

Diotrephes. Do not draw such uncomfortable Conclusions
 against your self: I cannot think you have any *promises* from
 which such a *Conclusion* doth necessarily follow. You know what
 the *Psalmist* saith of Almighty God, *He healeth the broken in*
heart, and giveth medicine to heal their sickness; and *he lifteth up*
them that be bowed down: And one end of the institution of our
 office, is, that we should be *helpers towards the joy of Gods peo-*
ple; and that as well to *blow* it up to a recovery when it is lost, as

1 Cor. 1. 24

*Luk. 9. 34, 35.

to kindle it at first where it is wanting. Be of good cheer therefore; for I doubt not, there will come a comfortable voice out of this Cloud (to give you notice that God will own you, as he did our Saviour *; though as the Disciples then, so you at this present be amazed to find your self overshadowed, and fear as you enter into the Cloud: Though it be thus with you at this instant, yet I say there will come a voice out of the Cloud, saying, *This is my Beloved Son*; God will say unto your soul, *I am thy salvation*.

Psal. 119.

Desolatus. Oh Sir, time was, when I had the same resentments of Gods favour with your self; I could (as I flatter'd my self) by the eye of faith discover the cheerful countenance of a Father looking upon me, through the most dismal Cloud that overshadowed me; and I have been able to say with the Prophet, *This was my comfort in my affliction, that thy Word hath quickned me*: I had received such a measure of illumination from Heaven, I thought my self able to afford eyes to the blind, and light to such as sat under the darkest shades of desertion: But now 'tis my sad fate to suffer a total Eclipse of comfort. Gods Rod hath smitten the waters of my Cistern, and turn'd them into blood, and it is become a frightful serpent to me.

Hebr. 12. 11.

Isa. 31. 17.

Diotrephes. I beseech you do not call it your fate; there is a gracious Providence in this Dispensation you lie under; and though it be grievous for the present (as all afflictions are) being design'd for your humiliation; yet the fruit of it being an increase of righteousness, will be attended with peace and assurance for ever. In the mean while consider, though the waters of your Cistern be turned into blood; yet those in the fountain are sweet and clear still; God can turn them into wine for you; though your Cistern be quite dry, the Rock that should supply it, is inexhaustible; and out of that Rock God will satisfy you with a Beverage as sweet as honey. Your Sun will gradually get up, and overlook the dark umbrage of this interposition; and when the Eclipse is over, his influences will return upon your soul with interest in a satisfactory duplication of your comfort.

Psal. 81. ult.

Desolatus. As my feeling of the refreshments of the Spirit is gone, so are all my hopes departed with it; if there be but so much as a smok, we may conjecture at least that 'tis possible there may be some fire; but —

Diotrephes. Give me leave good Sir to interrupt you; to my apprehension there is so much smoak and heat too, that I must conclude the fire cannot be extinguished: If we should determine men to be dead upon every depravation of sense in them, we should become not only *unchristian*, but *inhuman*, and bury many men alive: Because the night is very *dark*, should we put out the *Candle* too? and instead of betaking our selves to our natural *rest* in *Bed*, should we step into our *Coffin*, out of an opinion that the *Day-spring* will never return to visit us? And because we observe that the *Trees* are uncloth'd in *Winter*, and have lost their *Verdure* and their *Beauty*; were it not madness therefore to take an *Axe*, and cut them down for *Fuel*, as if it were impossible the *Sap* should ever ascend to make them *bud* and *blossom*, and become *fruitful* any more? Were you not *alive* in your mothers womb, and in a *thriving* condition? yet sure you will not pretend then to have had any *sense* of it. I pray therefore be you satisfied, this is but a *Lethargy*, not a *Death*; 'tis but your *Winter*; *Summer* is a coming on; 'tis but your *night*; your *heaviness* will march away with it; and then *joy* will come upon you in the *morn'g*. Though the poor *sheep* may be bewildred, and lost in a state of *desolation*, yet such is the care and compassion of the good *Shepherd*, he will *seek* it, and *fetch* it home upon his own shoulders. Luke 15;

Desolatus. Sir, were I sure I did belong to his *Fold*, I should not doubt of his care over me; for he hath promised in behalf of all his *sheep*, That *he will give them eternal life, and that they shall never perish, neither shall any pluck them out of his hand.* John 10. 28.

Diotrephes. Why should you doubt your relation to him! his *Fold* is his *Church*, and his *sheep* are said to be those that *hear his voice, and follow him*; they are known by that *ear-mark*, and John 10. 27. by the *strait path* they walk in after his precepts and example.

Desolatus. I know Sir, that his *Church* is his *Fold*; but there are many in it, that are not of it; and though they *hear his voice, and follow him* for a season; yet they *draw back at last* Hebr. 10. 38. unto *perdition*, as many did, that are said to have *believed on him*; John 6. 66. they only are secured in point of *Christs* care and custody, who have an interest in his promises.

Diotrephes. You know it is the promise of the Gospel, That *whoever believes in Christ crucified, should not perish, but have life everlasting.* John 3. 16.

everlasting. And it is the resolution of that famous Synod at Dort, That this promise, together with the injunction of Repentance and Faith, ought promiscuously, and without distinction, to be declared and published to all men and people, to whom God in his good pleasure sends the Gospel. [In the Chapter of Redemption. Art. 5.

Desolatus. I am not ignorant Sir, that the Gospel is Gods revealed will, and that the promises thereof are general; at least, promiscuously to be preached; but the Decree concerning every mans salvation, is not made or calculated according to the Revelations thereof (which are not Gods will in a strict and proper sense) but according to his secret Will or Beneplacite; so that many, yea, most to whom those promises are declared, are not at all concerned in the benefit that is promised.

Diotrephes. Though that Synod hath not expressly defin'd any thing in this question; yet some of the Members of it, and *Martinus* by name saith, That the Redemption by Christ is universal; and that the benefit is not only sufficient, but a so truly intended and destin'd. for every one; otherwise, saith He, we could not infer a Necessity of every Mans Believing that it belongs to him; and this would exempt most men from the chief duty of the Gospel.

Desolatus. But Sir, I find even that man that goes so far, falls back again, and spills all the Milk of Consolation he had given down in those Theses; for soon after he puts in his exception, and enters such a Caveat against the greatest part of Mankind, as doth infallibly keep them out of possession of the benefit; for, saith he, this universal Redemption must be very circumscriptly handled (as to point of satisfaction and merit;) and a double exception he propounds to limit them. One respecting the things, another the persons. Christ, he saith, hath not satisfied for a permanent impenitency, much less for a persevering contumacy; and hence it comes to pass, that the wrath of God abides upon unbelievers; and all their sins, original, actual, against Law and Gospel, are imputed to them: And yet (O strange subtilty!) he hath merited grace for all, even for the impenitent and unbelievers: But what grace? why, Remission of sins, and Eternal life, under the condition of faith and repentance; but not grace sufficient and necessary unto that faith and repentance. From hence you will conclude, that he must put in another exception, a

Caveat

Art. Syn. Dort.
a. par. pag. 104.
105. De morte
Christi pro om-
nibus. Th. 10.
11.

Sec. Thes. 16.
-Sec.

Caveat against persons too, and it is this, That although Christ hath *promiscuously* so satisfied for all men, that their sins may be remitted, (*viz.* if they *repent* and *believe*; that is, (when they are invited to take Christ's *easy* yoke) if they perform an *impossible* condition) yet in *truth* he hath procured the sins of the *Elect* only (in whom that condition is effected by an *irresistible* grace and operation) to be remitted *eventually*: So that Christ having made no satisfaction for the sin of *final* impenitency, and having decreed to let them fall *inevitably* into that *state*, by *withholding* grace *sufficient* and *necessary* to keep them from it, what advantage I beseech you do *these* poor wretches receive from his *merits* and *satisfaction*?

Diotrephes. But the Synod declares *their* sense more fully in this Article, "That many being called by the Gospel, do not *repent*, nor *believe* in Christ, but *perish* in *infidelity*; this comes not to pass (*say they*) through any *insufficiency* of Christ's *Sacrifice*; for that is a most *perfect* sacrifice and satisfaction for sins, of *infinite* price and value, abundantly sufficient to expiate the sins of the *whole* World; and that 'tis therefore of so great value, because the person that was offer'd up, was the only begotten Son of God; and because his death was joyned with a feeling of Gods wrath, and of the curse which we had deserved by our sins; and they declare this to be Gospel, That whosoever believes, shall not perish, but have life everlasting.

Chapt. of Redemption Art. 3. 4. 5. 6.

Desolatus. 'Tis true [*if they believe*] upon that condition: But did God purpose * to cause in men this condition or not? In the *Elect* he did, upon whom only it was the most free counsel, the gracious will and intention of God the Father, that the efficacy of that *Sacrifice* should stream forth to the production of faith in them, by an *irresistible* operation, as that Synod hath more at large declared: So that a man must have the work of *special* grace wrought in him, and the *Spirit* of Christ abiding with him, before he can have assurance of his interest in Christ.

Mr. Baxter's Preface to the Great Relig. sect. 3. Syn. Dord. lib. A 1. 8.

Diotrephes. 'Tis very true, They that have not the Spirit of Christ, are none of his*; but you could not so much as say, That *Jesus Christ* is the Lord, but by the Holy Ghost*; yet this I know is your stedfast profession; and because ye are sons, God hath sent the Spirit of his Son into your hearts, crying, *Abba, Father*. Can you not pray to God too, as well as profess to believe in him?

* Rom. 8. 9. * 1 Cor. 12. 3.

Desolatus. 'Tis most certain we should not have believed Christ to have been the *Messiah*, and the *Son of God*, if the *Holy Ghost* had not sealed the Revelation to us, and confirm'd it with a world of miracles: But having this Revelation by us, Christ may be acknowledged to be the *Lord*, without the special *inhabitation* of his Spirit to prompt us to it; and his *influences* may be sufficient to move us unto *prayer*, when they are insufficient to *renew* us unto *salvation*; and therefore not *every one* that *saieth Lord, Lord*; not every Supplicant, *shall enter into the Kingdom of heaven*; but he that doth the will of the Father which is in heaven, *Mit. 7. 21.*

Diotrephes. Hold you close to this principle, that heaven shall be allotted for a *portion* to him that doth the will of God; for the Lord loveth judgment, and forsaketh not his Saints (or his that be godly) they are preserved for ever.

Desolatus. 'Tis not enough to do Gods will, for the substance of the work; that may be done by the *unsanctified*: But it must be done after a *spiritual* and *gracious* manner also; and so none but the *Saints*, and *truly* godly do it; and they are called [his] by a peculiar title of *Election*, and are sure to be preserved for ever.

Diotrephes. I remember you have been look't upon as a person eminent for *godliness*; and forward, not only to do the will of God; but when the will of God requir'd it, to suffer also for your *well-doing*. Now St. Peter tells you, and he prefixeth a kind of Oath to his *Affirmation*, saying, *Of a truth I perceive that God is no respecter of persons; but in every Nation he that feareth him, and worketh righteousness, is accepted with him.*

Desolatus. Sir, the sense of that Text must admit of a limitation; for as the Synod at *Dort* hath declared, "God hath chosen in Christ unto salvation a set number of certain men, neither better, nor more worthy than others; but equally lost and lying in the common misery with others, whom he passed over unto everlasting destruction. And therefore *Deodati* tells us in his *Annotation* upon that Text, that *Peter* speaketh not here "of that Original of the will and pleasure of God, by which he taketh into favour one, who of himself is as unworthy as the other, *Rom. 9. 11. 1 Cor. 4. 7.*" But of that consequent degree of his love toward the work of his grace, "in what Nation or quality of person soever it be found,

*Do these Texts serve the interests of the Sub-lapsarians, or Supralapsarians, or both, or neither?

"to maintain, increase, and make it up. This is his sense.

Diotrephes. But that learned man does conclude, you see, that where God hath begun his work of grace, he will not fail to maintain, increase, and make it up; and this is that very thing whereof the Apostle is so confident, *That he which hath begun a good work in you, will perform (or finish it) untill the day of Jesus Christ.* Phil. 1. 6.

Desolatus. This perswasion of the Apostle, is but the result of his charity towards those *Philippians*, as appears by the next verse. Where God begins a good work, he is willing and ready (in a way suitable to his wisdom, justice and mercy) to accomplish it; but when the work is to be a duty, he expects from his Creature a voluntary co-operation to it, without which it cannot be such; but if he carries on the good work to its final period irresistibly, so that neither the neglect nor the perversity of man can hinder it, how comes it to pass that so many are guilty of Apostasy, and draw back unto perdition? Hebr. 10. 38.

Diotrephes. What do you troubling your self about temporary Professours and Hypocrites, whose faith is false and unsound, and their grace counterfeit? Many great Divines have told us, That the least * measure of true grace, is a seed of Regeneration, and implies the man that hath it, to be sanctified and justified; and then you know your estate is unchangeable, you are sealed up with the Holy Spirit unto the day of Redemption. In the mean while, the foundation of the Lord standeth sure, having this seal, the Lord knoweth them that are his. 14. 3. 2 Tim. 2. 19.

Desolatus. I suppose Sir, you deliver not your own judgment, if you say, That the faith of Bask-sliders is false, and their grace counterfeit*. You cannot forget the Parable, that tells us, the faith that withers upon trial, springs out of the same seed of the Word, with that which is indelible; all grace is true; what is counterfeit, ought not to be honoured with so good a title. The grace that doth not sanctify, doth not fail of that effect, because it is not true, but because it is too little; for the least degree of grace is not a seed of Regeneration, not sufficient to sanctify and intitle us to a state of justification, and an indelible perseverance. To this purpose a man much of your own judgment, hath delivered himself in these words, *As I know of no such degree of habitual grace in this* Dr. Baxter's Account of perfit, sever. pag. 37.

“ life, which would preserve men from Apostasy without Gods
 “ continued, tutelary, preserving grace; so I know of no such
 “ thing as true Sanctification and Justification, without that grace
 “ which is radicated in the soul; and so may be called a confirmed
 “ state, and without the Antecedent and Concomitant Decree
 “ of Gods Election, which layeth a certain ground of perseve-
 “ rance. Here then is the *foundation* with the seal of God up-
 on it: But who can *break* open this Seal, and give me a sight of
 my own name ingraven upon that foundation. The Sovereign
 Elixer that can cure my disease, lyeth in no other but this very
 Cabinet.

Diotrephes. The Seal is broke open at your effectual Calling,
 when God sends you down a Transcript or Copy of the Origi-
 nal Record, with some bread of comfort from his own Table,
 to refresh you, and give you assurance of your communion with
 him. To this purpose, the Spirit saith unto the Churches, *To him*
that overcometh will I give to eat of the hidden Manna, and will give
him a white stone, and in that stone a new Name written, which no
man knoweth, saving he that receiveth it.

Rev. 2. 17.

Desclatus. Sir, I observe many men of your profession, ve-
 ry apt to adulterate the Gospel, to serve the present exigence, of
 the Patient, to whom they are called to administer. Here now
 you do more than insinuate, that the effectual Calling is a privi-
 ledge so proper to the Elect, that a man needs no other Argu-
 ment than that, to conclude his absolute Election; but when you
 treat the Reprobates, under the Title of unregenerate, you urge them
 to believe that they are all comprehended in the act of grace,
 and so much within the reach of an effectual Calling, that 'tis
 none but their own fault, if they lose the benefit thereof. The
 blessed Spirit in that place quoted by you, speaks of a heavenly
 Collation after victory; but what is that to my comfort? for
 should my arrogance inflist me amongst such Conquerours, I should
 soon find it Cow'd, and utterly defeated, when I come to pass the
 Muster. I do wish with some passion that I could taste the bread
 of that blessed Communion; but I know 'tis a Manna that falls
 immediately from Heaven, and 'tis not yours, but a more secret
 hand of Providence that must convey it; but 'tis a bread so pecu-
 liar to the Children, that the Dogs are not allow'd so much as any
 crumb of it: And therefore in suggesting this Divine Repast,
 prepared for the entertainment of Gods special Favourites, while you
 think

think to *ravish* my appetite, you do famish it, and procure me really the sense of such torments as were inflicted upon *Tantalus* but in *Poets Fiction*. Alas Sir, what do you telling me of that *white stone*, unless you could enable me to see it, and read the *supercription*? which is impossible, till I first receive it. The *finger of Gods Spirit* hath not yet written out that *Transcript* upon the *Table*s of my heart; and I am sure there is no other *Secretary* can do it, neither have I any Reason to expect it from him; for as that *Manna* falls not every day, nor upon every *Tent* of the *Congregation*; so neither do those *white stones* pave the *common* streets, nor bear our ordinary *Christian*, much less our *Sinner*:s imposed upon us by *Tradition*. Such as have an interest in the *Book of Life*, indeed (they say) their *title* is absolute, their *names* being written therein, out of Gods *meer free-grace* and pleasure, without respect to *faith* and *obedience*, or any good *quality* whatsoever in them. Upon this Account I may acknowledge with *Modesty* enough, that no man can be fitter than my self to have a *place* in that eternal *Schedule*: But when I reflect upon those *millions*, not so much as *one* single *thought* worse than my self, left out of it, I find the *odds* so great against me, that I cannot yield to flatter my self into a belief of it.

Dionephes. There is no Reason in the World, the *sense* of your sins, how many, or how great soever, or the opinion of your *meer nothingness*, should discourage or detain you from a persuasion of your Election. Had your *virtue* been a *motive* or inducement to Almighty God, to put you into his Decree, in that case, if you brought your *virtue* to the *balance*, and found it light, you should have Reason to return *jealous* of your state, and sorrowful: But seeing God hath considered no such thing in you, but put you *freely* into such a Decree as comprehends and provides all *means* and *requisites* whatsoever for your *irresistible* sanctification, *perseverance* and *glory*; the apprehension of this, methinks should scatter your fears and doubts, and make you *rejoyce with joy unspeakable and glorious* *. Now that this is a most *unquestionable truth*, we have the *determination* of the Synod at *Dore* *, which declares, That God hath chosen us from *eternity* * *Ch. 1. Art. 1.* both unto *grace* and *glory*, both unto *salvation* and the way of *salvation*, which he hath prepared, that we should walk therein. So that God hath not only immutably decreed the *end*, but also the *means* by which it is to be *infinitely* accomplished.

Desolatus

Desolatus. I wonder not at all at *their* complacency in the opinion of such an *absolute* Election, who (as their Doctrine pretends) are carried on by an *irresistible* operation, to *presume* or *rely* upon it. Who would not be glad of so much *security*, that he might disband his fears and anxiety, and care of *duty*; and be able to sing a *requiem* to his soul, and *wrack* her asleep with such a *charm* as this [“Soul, thou hast sufficient *provisions* for thy *eternal* welfare, laid up in the *Decree* of thine Election; and this shall be *infallibly* disburst’d to serve all thy needs, in thy several stages of *Conversion*, *Sanctification*, and *Perseverance*, till thou dost arrive at *gl ry.*] But souls, in the temper of mine, consisting with *doubts* and *jealousies*; (if God were pleased to reverse that *absolute* Decree) might find more *encouragement* in a promise of *acceptation* in the *Belov’d*, that is in an Election upon *Faith* and *Repentance*; for then (Gods ordinary *concourse*, and *gracious* assistance continued) the *possibility* of obtaining would put life into their *hopes*, and their *hopes* would quicken them unto *action*: But on the contrary, the thoughts of an *impossibility*, which the *Decree* of *absolute* Reprobation mult needs suggest to the considerate, do strike all *hopes* dead, and put all good *endeavours* into a *Lethargy*, or a state of languishing. This is like a *plucking off* our *Chariot* Wheels, and yet urging us with *threatnings*, and *severe* Discipline, to drive thorow the *red Sea*, that we may gain a passage into *Canaan*: As for that provision of *means* you mention, what comfort can be reaped from it, to a person that suspects himself *debarr’d* the *end*, and that *immutably*? Though the same *showers* fall *providentially* upon the *Tares*, in regard of their commixture with the *wheat*, yet this can as little prevent their *doom*, as change their *nature*; for all that, *They shall be bound up* *Matth. 13. 30.* in bundles, and be cast into the fire.

Diotrephes. Your mind and discourse run altogether upon the account of Reprobates; but what if they abuse the *outward* means, imploy’d for their *Conversion*, and perish for their contempt of it? God hath his chosen, whom he will compel to come in*: That is, in the good houre, the Ministry of the Word shall be attended or *seconded* by an *effectual**, *irresistible* work of the Holy Ghost upon their whole soul for the producing in them a new spiritual life; and being thus regenerated, their estate (as you cannot deny) is then (as to the object or thing) *immutably* and *infallibly* certain.

Desolatus.

* Mr. Baxter’s making light of Christ. p. 4.
* Declar. of the Congregational Churches. Chap. 20. n. 4.

Desolatus. The new Birth, or effectual Calling (which is inseparable to a lively faith) I perceive is the only *Phial* that contains the *Aqua vita*, to cure these fainting Fits of Fear and Desperation ; but grant a true Child of God, shall never be permitted so far to play the *Prodigal*, as to be disinherited; what comfort will this afford him, though his life be competently upright and regular, who to deal ingenuously, cannot boast of *omnipotent* infusions, which he never felt, nor pretend to any *Reformation* wrought in him *irresistibly* in an *instant* ; but to such only as the *Holy Ghost* in Scripture, hath produc'd by *rational* Motives and Arguments, and upon deliberate advisement too ? for that *instantaneous* and *irresistible* Regeneration, I am perswaded, there are very few that feel it, even of those passionate disputers for it: But were they reduced to a state of *desolation* (as I am) I am confident *their* Arguments would appear *Sophistry* to themselves, and vanish into nothing. Some loose and vicious persons finding themselves by some happy *Providence* brought on a sudden out of love with their *crimes*, may possibly impute their change to such an *irresistible* operation of the *Holy Ghost* : But this opinion many times betrays them to new dangers, while they conclude, They are carried by the same, or like *impulsion*, when they make choice of some other *By-way*, and run into new Exorbitances; yet I will not deny, but the *Holy Ghost* may use that short *method* upon some *special* occasions (as in the Conversion of *Paul*, and perhaps *Austin* :) But when he doth use it, 'tis very rare and extraordinary. Otherwise being conscious to no such manner of production in my self, I shall yet have more ground to disbelieve my own Regeneration.

Diotrephes. God forbid I should go about to add wound to wound, or affliction to affliction, by raising new doubts in you ; I desire rather to be calme, and satisfy such as are raised already : However you may remember, 'tis the general opinion, that this doubtfulness of your own sincerity, may very well consist with the state of grace ; and 'tis a very great sign you fear God, and value his love and favour, that you are so much troubled upon your *jealousie*, that you want it.

Desolatus. These marks Sir, whatever assurance they may give us for the present, they are not so *infallible*, but they may deceive us ; yea, and all other marks whatsoever. " I may have a notional knowledge of Christ, and the necessity of his blood, and

Dr. Twiss. f.
158.

Mr. Baxter's
Sermon of mak-
ing light of
Christ. p. 55, 56

“ and of the excellency of salvation, and yet perish. I may
“ weep at the History of his Passion, when I read how he was
“ used by the Jewes, and yet perish. I may come desirously to
“ his Word and Ordinances, and yet perish. I may in a fit of
“ fear have strong desires after a Christ to ease me, and save me
“ from Gods wrath, and yet perish. I may obey him in many
“ things, so far as will not ruine me in the World, and escape
“ much of the pollutions of the World by his knowledge, and
“ yet perish. I may suffer, and lose much for him; some par-
“ cels of my pleasures and profits I may part with, in hope of sal-
“ vation, and yet perish. I may be esteemed by others a man
“ zealous for Christ, and be loved and admired upon that ac-
“ count, and yet perish. I may be a zealous Preacher of Christ
“ and Salvation, and reprove others for their neglect of both,
“ and lament the sin of the World with most bitter and passio-
“ nate expressions, and yet perish. I may verily think that I ser-
“ more by Christ and Salvation, than by any thing else whatso-
“ ever, and yet be mistaken, and perish everlastingly. *Again*,
“ By common grace a man may not only know, but love God
“ also; and love him as merciful and gracious, as better than the
“ Creature, as best for him; yea, he may love God under the no-
“ tion of the chiefest good, and most desirable end, in whose sight
“ and fruition everlasting happiness consisteth. And by com-
“ mon grace he may believe in Christ, or desire him as a Saviour
“ to free him from every sin; and from sin as sin, or as it is against
“ God. This is the Doctrine of a person * of great Note, as
“ you your self very well know; and I pray what can a *Regenerate*
“ man do more? and how then shall he *discriminate* his *saving*
“ grace from that *common* grace?

* See Mr. Bax-
ter's additional
sheet at the
end of his
Treatise of sa-
ving Faith.

Mr. Baxter.

Dionophes. That person tells you withall in the same
Treatise *, That the *Act of Love or Faith are considerable*. 1. *Phy-*
sically, 1. *In general, as Faith and Love.* 2. *In special, as*
this Faith and Love about this object, the Father and the Son. And
thus by common grace men may have true Faith and Love; that
is, such as is physically a true or real Act. 2. *They are con-*
siderable morally; and that 1. *Either as duty answering a pre-*
cept [believe and love God] and thus they have an analogical
defective morality in them, and so are thus far, sincere or true; but
not that same true Love or Faith, in specie morali, which the
command requireth; for it commandeth us to love God above all,

* Pag. 94.
Prop. 13.

8cc.

Sec. 3. They are considerable as conditions of the promises, and evidences of spiritual life in the soul, and thus wicked men by common grace are never made partakers of them. They have not the things themselves; their faith and love is not the same thing which hath the promises made to them in the Gospel; and so are not true or sincere. This is the full Declaration of that person you mention.

Desolatus. Why Sir, here is very cold comfort, if this be the best you can administer; this is the grand Objection I have against my self, and makes me doubt the sincerity of my grace. I love God, and I believe in Christ, and this belief and love are physically true, they are real acts, and have a being: but they are morally defective, and insincere; not the same thing which hath the promises made to them in the Gospel; and consequently are no evidences of spiritual life in my soul; so that all you have done, hath rather tended to cancel all my evidences for life and salvation, than to clear them up for me.

Diotrophes. The most certain judgment a man can make of his state and condition, is to be collected from the end he propounds to himself in his designs and actions; for every man hath one only prevalent ultimate end, which is to be called *finis hominis*, or is the chief ultimate end of the habitual predominant inclination or disposition of his soul, and of the tenour or bent of his course of life. All godly men make choice of God for this their end; but all the wicked make choice of the Creature, and Carnal-self for theirs; so that we may judge best whether men be regenerated or carnal by the end that rules their hearts, and hath the greatest interest in them.

Desolatus. Sir, I am now as much to seek as ever; for you said even now, That a man may so love God and Christ, that he may verily think he sets more by them than any thing else, and yet be mistaken. Grant that I have accustomed my self to that easie yoke, that Christ ordinarily lays upon the shoulders of his Disciples, and can carry it to my thinking handsomly; yet should Christ try me with a harder imposition, as he did that young man in the Gospel*, How can I be able (having never been call'd to the like trial formerly) to secure my own sincerity in that case? I may retreat and flinch back as he did, and depart sorrowful from my Saviour. How can I be assured* of the strength of my grace, and the proof of my sincerity, if I should be call'd to suffer Martyrdom? Though I come off in my active, I may

* Mark 10. 16,

17. 18.

* Many have shrunk in greater trials, that past through less with resolution and honour. Mr. Baxter. *ibid.*

1 Cor. 13.

* Hereupon
saith Mr. Bax-
ter [I much
fear least ma-
ny Learned,
Civil, Ortho-

dox men, do take common grace to be special, and so delude their own souls; in the tryal of themselves.] *Of saving faith, pag. 49.*

fall in my *passive* obedience. And yet suppose I should hold out here, the Apostle doth at last insinuate, That a man may give *all* that he hath unto the poor, and his body to be burned, and yet want charity. And experience doth teach us, that men may lay down their lives in justification of their *Schisme* and *Rebellion*, and yet be confident of their state of grace and *salvation*; so that all this while a man is not able to *distinguish**, whether it be *common* or *special* grace that he is aided by; which makes the Apostle say, *I know nothing by my self, yet hereby am I not justified; but he that justifieth me, is the Lord.* 1 Cor. 4. 4.

Dionysius. "Although temporary believers, and other unregenerate men may vainly deceive themselves with false hopes, and carnal presumptions, of being in the favour of God, and state of salvation, which hope of theirs shall perish; yet such as truly believe in the Lord Jesus, and love him sincerely, endeavouring to walk in all good conscience before him, may in this life be certainly assured that they are in the state of grace, and may rejoyce in the hope of the glory of God; which hope shall never make them ashamed. So the Congregational Churches have determined in their Declaration, chap. 18. n. 1.

Desolatus. No doubt, while men walk in all good conscience, they may be assured for the present, that they are in a state of grace; so much the Remonstrants will allow us; but not that they are in such an *indestructible* state, as is pretended to flow from an absolute Election; and yet they will allow men in that state too to rejoyce in hope of the glory of God; and that hope shall not make them ashamed: But if they shew not the same diligence*, (as at the beginning of their Conversion) to the full assurance of hope unto the end; if they leave their first* love (as the Angel of the Church of Ephesus did;) their backsliding will make them ashamed, though their hope does not. And if they who were once enlightened, and have tasted of the heavenly gifts, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the World to come; if they may fall away, then let them who boast of a more special and insuperable grace, not

* Hebr. 6: 11.

* Rev. 2: 4.

Hebr. 6: 4, 5, 6.

Rom. 11. 20.

be

be high-minded, but fear. Remember what expressions the clear evidence of truth (for matter of Fact) hath extorted from the pen of Mr. Baxter*, in these words, [It is exceeding hard to determine how great, many or long, the sins of a true Believer may be.] *Diffin. of Right to Se-* And if those sins be *Adultery, Murder, or the like, and long* *gram. pag. 337.* continued in, shall that Believer be certain still of his Election? Shall he nor rather suspect it was but common grace that wrought him to that belief? He hath Reason certainly to suspect it, unless he adds *presumption* to his other crimes; so that upon the whole matter, without a special Revelation, a man cannot till his Dooms-day be certain of his Election, because he knows not what temptation he may fall into, nor how he shall demean himself under it; and if he perseveres till then in his obedience, the Remonstrants will secure him of his Election as well as you.

Diotrephes. We say, "True Believers may have the assurance of their salvation divers wayes shaken, diminished and intermitted, as by negligence in preserving of it, by falling into some special sin which woundeth the conscience, and grieveth the Spirit, by some sudden or vehement temptation, by Gods withdrawing the light of his countenance, suffering even such as fear him to walk in darkness, and to have no light; yet are they not utterly destitute of that seed of God, and life of Faith; that love of Christ and the Brethren, that sincerity of heart, and conscience of duty, out of which by the operation of the Spirit, this assurance may in due time be revived; and by the which in the mean time they are supported from utter despair. Declar. of the Congreg. Chur. chap. 18. n. 4.

Desolatus. It seems then, that once true Believers, though they fall into some special sin which wounds the conscience, and grieves the Spirit (for the other branches I shall not insist upon;) and though that sin, or sins be never so great, and long continued in (for 'tis hard to determine how great, how many, or how long those sins may be, as was confest even now) yet they retain the seed of God, and the life of Faith, and the love of Christ with sincerity of heart and conscience of duty; and out of these, by the operation of the Spirit, their assurance is sure to be revived. Then David addressed a needless Petition, to have a new heart created, and a right spirit renewed in him, if that seed of God, and life of Faith, and sincerity of heart were still in him before: Is it not rather that great Engine of an absolute Election,

* It is not from the meer nature of inherent grace that it cannot be lost; but from the Divine Decree, Love and Engagement. Mr. Baxter of saving faith. pag. 49.

on, that *scourges* such Believers up again after *those* desperate falls * ? But the *Non-elect*, though by the help of *common* grace, and *their* most diligent improvement of it, *they* lead never so strict and severe a course of life; yet if being led into temptation by an efficacious permission, *they* miscarry under it, *they* fall not forward (as *those* Believers are said to do to their advantage) but backwards, and can never rise again to any hope of salvation or pardon, but must

break their Necks irrecoverably; nay, though he walks never so uprightly under the conduct of this grace, it can neither bring him to Heaven, nor procure saving grace for him. What encouragement is this to the greatest part of Mankind, even amongst Christians, who are said to live under no other influences than those of common grace?

Diotrephes. We are confident that such as are truly sanctified, can never fall totally and finally; as for those other falling Stars, how glorious soever their lustre was, we know they were never fixed in the Firmament.

Desolatus. Whatever your confidence is Sir, such examples make so great an impression upon my spirit, I cannot but with trembling reflect upon that Apostolical *Caveat* and Exhortation, 1 Cor. 10. 12. [*Let him that thinketh he standeth, take heed lest he fall.*]

Diotrephes. God hath ordained such admonition as a means to promote the grace of perseverance in all that are true Believers.

Desolatus. But that I am one of that number, is not yet made out to me; for there is nothing can really make me such, but that special irresistible grace that flows from the Fountain of an absolute Election, as the fruit and effect of it, as the Synod of Dort declareth: And unless I be planted in that Soil by Gods most free and unchangeable love, it is impossible I should partake of the *fatness* of it. And this is my unhappiness, I cannot meet a man that hath taken so exact a survey of that State, as to be able to secure my interest therein: The truth is therefore, after all your applications to remove my jealousy, I am still as much afraid of the state of Reprobation, as at our first meeting.

Diotrephes. The Synod of Dort * tells us, "That they who heartily desire to turn unto God, to please him only, and to be delivered from this body of death, though they cannot make such

"such a progress in the faith and way of godliness as they wish;
 "yet ought they not to be terrified with the Doctrine of Repro-
 "bation; for our merciful God hath promised that he will not
 "quench the smoking flax, nor break the shaken reed.

D. solatus. He that can quench* the Spirit, may quench the smoking flax, though God doth not. In this matter I am not afraid of God, but of myself; and that in regard of the Decree of Reprobation, which denies all grace sufficient to set the flax on fire, though it smoaks till it makes the heart to bleed, as well as the eyes to water. 1 Thes. 5. 19.

D. otrepbes. If you be afraid of your own infirmities, I hope you have sufficient security against them, in the intercession of a merciful and compassionate High Priest, who implied all, when he spake to Peter, and made him this promise [Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not. as Luk. 22. 31. 32.]

Desolatus. Alas, Sir, that concerns the Elect*; who are the only persons that have an interest in that High Priest; for we are told in the name of all the Congregational Churches, That (though the Reprobates were then in Adams loyns as well as the rest) God was pleased to give the promise of Christ, the seed of the woman to the Elect (only.) And that his intercession belongs peculiarly unto them, is the affirmation of many Members of the Synod of Dort; and as touching the efficacy of it, 'tis the sense of that whole Convention. Besides, that promise concerns the true Believers, and so no ground of comfort to such as want a true Gospel-faith for the morality of it: But grant I have an interest in Christ so far forth as concerns the impetration of grace; that is, of pardon and salvation upon this condition, [If I repent and believe] (as Martinus and Ludovicus Crocius do acknowledge, because they saw the glory of God, his veracity in calling, his equity in commanding, his justice in threatening could not be defended otherwise) yet if I have no interest in his merits and intercession, as to the application of it, that is, for procuring grace sufficient and necessary unto the begetting of that Faith and Repentance (as they say Reprobates have not) what will it avail me?

* Christ professeth he prayed not for all, but only for those whom God had given him, John 17. 9. or should hereafter believe, ver. 20. and for them alone he sanctified himself, ver. 19. that is, offer'd himself upon the Cross. Dr. Twiss. *ibid.* pag. 143.

Vid. A. E. Syn. Dord. par. 2. pag. 4. thes. 7. c. 6. c. pag. 117. thes. 2. 3. 4.

D. otrepbes,

Diotrephes. That *inspiration* being made for all in general, as the greatest Divines do confess (to whose Judgement I must subscribe for many weighty Reasons;) the application you know, is to be accomplished by means. What the ordinary means is, you are not ignorant; you must attend upon that, and wait the good hour with patience; you have many comfortable expressions for your encouragement: Christ came to seek and to save that which was lost. If you be amongst that number, and sensible of your lost condition, you have encouragement from that passage, *Christ came not to call the righteous*, but such lost persons, *sinners to Repentance*.

Desolatus. That I am amongst the number of those lost souls, I am sufficiently sensible; but that Christ came intentionally to seek and save me, is not so evident, yet I have been taught to believe, that he came to save all upon condition; that is, [if they repent and believe.]

Diotrephes. And not only so; but he hath appointed a Ministry to make a general offer of Christ, Pardon and Salvation upon that condition; and to call upon them seriously and earnestly to perform it; that is, to repent and believe, that they may actually receive forgiveness of their sins, and an inheritance amongst them that are sanctified.

Desolatus. 'Tis somewhat strange how he should seriously offer life and pardon, or seriously call to Faith and Repentance, such persons as he was pleased, for the glory of his Sovereign Power, to Decree from all Eternity, to withhold his mercy from, to pass them by (in the Decree of communicating grace sufficient and necessary to Faith and Repentance, and to permit them efficaciously to fall into sin) and to ordain them to dishonour and wrath for their sin, to the praise of his glorious

Justice, as the Congregational Churches have declared. How can it consist I say with Gods sincerity, equity and justice, to call, command and threaten unto Faith and Repentance, upon promise of pardon and salvation, those very persons, whom his own immutable and everlasting Decree hath put under an inevitable necessity of impenitency and unbelief, that he may have an opportunity to *display* his justice in their eternal condemnation? A dejected soul cannot cast anchor upon such deluding offers and invitations.

Chap. 3. n. 7. See ch. 3. n. 4. The Doctrine of the Assembly, and that of Dort differ but little from this in effect, though it be somewhat more plausible in appearance.

I shall therefore trouble you no further, good Mr. Dissenter, but sum up the grounds of my present doubts and disconsolation, and leave them to be more deliberately weighed in the balance of your mature judgment.

1. 'Tis most certain there is no man shall be saved without Regeneration.

2. 'Tis resolved, Do a man what he can to the uttermost, in the improvement of common grace; yet there is no promise extant to assure him, that special grace shall be conferr'd upon him; but only,

3. Certain Revelations, that this work of Regeneration shall be accomplish'd irresistibly, in a few number of persons called the Elect. And

4. Because those persons are design'd and call'd out already, without respect or fore-knowledge, whether of Faith or Repentance, or any good quality whatsoever in them, as antecedent to their election; therefore I am sure no performance of mine can procure me to be elected.

5. It is impossible, upon these grounds, to come to the knowledge of it a priori, whether I be elected or no, without such a special Revelation, as is granted very seldom, and if ever, to very few.

6. It is so difficult likewise to collect any certainty a posteriori, the sins and duties of the Elect and Reprobate, are so symbolical and alike; the first (their sins) proceeding from the common infirmity and corruption of nature which hath infected all: And the second (their duties) being the effects of that grace (common or special respectively) which, whatever it be in the political or moral capacity, is but gradually distinguished in the physical or natural; and especially seeing that degree of grace, which is saving in one, perhaps is not so in another.

7. We observe even in the purest times, whiles the Holy Apostles (those foundations * of the new Jerusalem) were yet alive, that many who shin'd as glorious stars in that Firmament, were notwithstanding drawn out of heaven by the tail of the Red Dragon, and cast down to the Earth; which event (as we are taught to believe) is a sufficient indication, they never had a real interest in Christs merits and intercession to procure saving grace for them; and for abusing that common grace, which had advanced them so high (though higher it was not able) they were cast so much the lower into shame and torments.

Lastly,

* Deput. Syn.

Geld. Aß. Syn.

N.Dord. pag. 30.

par. 3.

* Suffrag. Ge-

nevent. ibid.

pag. 57 par. 2.

* Job 16. 2.

* Chap. 13. 4.

Lastly, This absolute Election being, (as some of the Synod at Dort affirm*) the foundation of Christianity and salvation, and the Root* or Fountain of solid consolation in this miserable life, and my self not able to make out my interest in it; but finding much objection to the contrary: *Hinc ille lachryma*; it seems for all such miserable comforters*, and Physicians of no value*, I must sit down in my confusion by these waters of Babylon, and weep bitterly.

Lam. 1. 16.

For these things I weep; mine eye, mine eye runneth down with water; because the Comforter that should relieve (or bring back) my soul, is far from me.

THE SYLLOGIS M.

THAT Doctrine that can afford no solid grounds of hope to encourage a desolate spirit in the wayes of godliness; That Doctrine is not serviceable to the interest of souls, nor practicable in the exercise of the Ministerial Function; nor according to godliness.

The Doctrine as well of the *Sublapsarians*, as that of the *Supralapsarians*, can afford no solid grounds of hope to encourage a desolate spirit in the wayes of godliness. Therefore

The Doctrine, as well of the *Sublapsarians*, as the *Supralapsarians*, is not serviceable to the interest of souls, nor practicable in the exercise of the Ministerial Function, nor according to godliness.

The Major is evident, because it is for the interest of souls to be filled with all joy and peace in believing, and to rejoice in hope of the glory of God; and therefore it is a part of the Ministers duty to be helpers of the peoples joy, that they may serve God with gladness of heart, Rom. 5. 2. Chap. 14. 17. & 15. 13. 2 Cor. 1. 24. Deut. 28. 47.

The Minor is proved in this fifth Dialogue*.

* Read also the Relation of the fearful estate of Francis Spi-

74.

Colasterion.

Ezek.

Ezek. 13. 22, 23.

To have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way. — Therefore ye shall see no more vanity.

Esti in fidem non illuminantur, nec Evangelii effici aciam verè Other proofs of the Alim.
 sentiunt nisi qui præordinati sunt ad salutem; experientia ramen est eadem
 ostendit reprobos interdum simili ferè sensu atque electos affici, ut ne complanet
 suo quidem iudicio quicquam ab electis differant. Quare nihil ab-
 surdum quod celestium donorum gustus ab Apostolo, & temporalis fi- Hebr. 6. 4.
 des à Christo illis adscribitur; non quod vim spiritualis gratia soli- Luk. 8. 7.
 de percipiant ac certum fidei lumen: sed quia Dominus, ut magis
 convictos & inexcusabiles reddat, se insinuat in horum mentes, qua-
 tenus sine adoptionis Spiritus gustari potest ejus bonitas. Calvin. Instit.
 lib. 3. cap. 2. sect. 11.

AND now (Reader) I appeal to all the World for judgment, whether men that have espoused such principles, be not like to march out upon a very hopeful Expedition, in their enterprize for Reformation, while they continue such Forces under their Regiment, as are so apt upon all occasions to Face about, and give fire upon themselves, instead of aiding them in carrying on the War against Vice and Wickedness? They may Magistrally dictate their Prescriptions for a Form of Godliness; but doubtless in the profession of these principles, they do shamefully evacuate, if not utterly deny the power thereof.

But some man may demand, If these Doctrines be so pernicious unto godliness, What is the Reason that such as do embrace them, do not run headlong after their unbridled lusts, into all manner of wickedness? To which I answer:

1. That doubtless too too many do take liberty to pollute themselves with the foulest sins, and flatter themselves that they shall be saved harmless upon the account of these Doctrines.
2. Some dissemble their crimes for other advantages, or

Quere, Whether men of those rigid opinions, do think all those sins mentioned in the Apostles Catalogue, Gal. 5. 19, 20, &c. to be damnable, and make a like conscience to avoid them all? John 16. 2. De Aitien. in Carol.

excuse *, or extenuate, or adopt them into the Family of Virtue. Did not Mr. Knox call it a godly Fact in James Melvin, when he murdered the Arch-bishop of St. Andrews. And do not others now adays, account such Facts the work of God, and a doing God service *, as well as Mr. Knox.

3. Men may be very resolute to do and suffer much, to gratify the pride of their opinion. Maccovius* mentions one Lucivius in France, who endured to be burnt for Atheism.

4. There are many (and God be blessed there are so many) that lead a very godly life, not discerning the pernicious consequences of those Doctrines which they do maintain.

And 5. As Cicero writeth of the Disciples of Epicurus, so I may say of these, It is not the Genius of their Doctrine, but the baseness of their Nature, and the Goads of Conscience, that do prompt and incite them to a good life. To which I may add,

6. The power of some other principles, whereby the Divine Grace doth act in them.

Lastly, If they of another persuasion can clearly and solidly defend the honour of the Divine Attributes, viz. Gods Mercy and Justice, his Holiness, Truth and Sincerity; and justify the Necessity, Use and Exercise of the Ministerial Office upon their own grounds, I do unfeignedly promise to subscribe: But if they be not able to perform this, then as Vincenius Livinensis hath it, *Dediscant bene, quod dedicerunt non bene: & ex toto Ecclesie dogmate quod intellectu capi potest, capiant: quod non potest, credant.* Commonit. cap. 25. ad finem.

AN

AN ADDITIONAL
DIALOGUE
BETWIXT
SAMARITANUS and DESOLATUS:
Design'd to satisfy the
DOUBTS of CONSCIENCE;
Affrighted at (that which Mr. *Calvin* both made and call'd)
THE
HORRIBLE DECREE
OF
Reprobation.

JER. 8. 22.

Is there no Balm in Gilead?

ISA. 35. 3.

Strengthen ye the weak hands, and confirm the feeble knees.

I THES. 5. 14.

Comfort the feeble-minded, support the weak.

LONDON, Printed by E. M. for William Leak at the Crown
in Fleet-street, between the two Temple-gates. 1661.

AN ADDITIONAL

DIALOGUE

BETWIXT

SAMARITANS AND DESEARANS;

Designed to illustrate the

DOUBTS of CONSCIENCE,

Assigned to (that which Mr. Colver hath made and call'd)

THE

HORRIBLE DECREE

OF

Reprobation.

By

Isaac Newton

1688.

Printed by the Royal Printer, at the Royal Palace.

THE

Complete the whole intended, by the Royal

LONDON: Printed by E. M. for William Bask at the Crown
in Fleet-Street, between the two Temple-gates. 1688.



THE SIXTH DIALOGUE

BETWIXT

SAMARITANUS and DESOLATUS.



Amaritanus. How now my *Desolatus*, what solitary still? hath Mr. *Diotrephes* left you alone?

Desolatus. All alone Sir, to my self, and my own sad thoughts.

Samaritanus. I hope he hath left you satisfaction behind him, and then he might take his leave with confidence.

Desolatus. Yes, he hath given me satisfaction, and I thank him for his labour.

Samaritanus. I am very glad of that; but why so pensive and dejected still, if you have received satisfaction?

Desolatus. I perceive his Doctrine contains no cordial of hope for one in my condition, that is all the satisfaction I have gained; and sure you must needs think there is but cold comfort in that.

Samaritanus. Whatever his Application have been, I know 'tis impossible the Father of Mercies should be diffusive in his provisions for healing the sad and broken-soul; for he saith, *To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my Word.* And to what end doth he look to persons of this frame and temper of spirit; but to revive the spirit of the humble, and to revive the heart of the contrite ones? In confidence therefore of his compassion towards you, and his assistance.

Ch. 17. 15.

assistance to my self in this charitable enterprize, I desire to renew my Discourse with you, in order to your better satisfaction and comfort. And let me tell you, as the ground-work from Mr. Baxter, "That all the terrifying temptations which are grounded on misrepresentations of God (as if he were a cruel destroyer to be fled from) are dispelled by the due consideration of his goodness, and the deep settled apprehensions of his gracious, merciful, lovely nature (which indeed is the first work of true Religion, and the very Master-radical Act of true Grace, and the Maintainer of spiritual life and motion. If you think of God as one that is glad of all advantages against you, and delighteth in his Creatures misery, it is impossible you should love him. The love of our selves is so deeply rooted in nature, that we cannot lay it be, nor love any thing that is absolutely and directly against us. We conceive of the Devil as an absolute enemy to God and men, and one that seeks our destruction, and therefore we cannot love him: And the great cause why troubled souls do love God no more, is, because they represent him to themselves in an ugly odious shape. To think of God, as one that seeks and delighteth in mans ruine, is to make him as the Devil; and then what wonder, if instead of loving him, and delighting in him, you tremble at the thoughts of him, and flee from him! As I have observed Children, when they have seen the Devil painted on a Wall in an ugly shape, they have partly feared, and partly hated it: If you do so by God in your fancy, it is not putting the Name of [God] on him when you have done, that will reconcile your affections to him, as long as you strip him of his Divine Nature. Remember the Holy Ghosts description of God, 1 John 4. 16. *God is love.* Write these words deep in your understanding.

Desolatus. Sir, Were the Authour you have cited, present with me, I would desire him to resolve me how he could demonstrate it, that God is *love* (as he hath described him) to the Reprobates; when he hath from all Eternity abandoned them to sin and hell-torments for his meer pleasure, or to shew his Sovereignty and Power over them? But you may be pleased to proceed in your own method of discoursing.

Samaritanus. I doubt not to satisfy you in this particular, before we part. But I shall pursue that encouraging observation of St. Peter, where I left you at our last conference [That God is

no Respector of persons, &c. To which you made me no Answer, and so I thought fit to withdraw my self from you. Acs 10. 34. 35

Desolatus. I remember very well the passage; for Mr. *Is- trephes* was pleased to revive the memory of it; but as little to his purpose, as to my comfort; for (as I told him) *Interpreters* do put in such *exceptions* in their contruccion of that Text, that it signifies nothing at all to my advantage. God it seems hath cull'd out a set number of persons, without regard to any good quality in them, upon whom he hath immutably decreed to con- fer his grace, and they shall be *insuperably* conducted unto glo- ry; for all the rest (who make up the far greater number) not a whit worse than those, he hath pass'd them over, and decreed to give them neither grace nor glory; but to let them fall (and that not by a bare permission into sin, and to leave them in that sin to their final condemnation; and this for the glory of his So- veraign Power over his Creatures: If I be not of that set num- ber, do I what I will or can, I shall find no acceptation at the hands of Almighty God.

Samaritanus. Can you be induced to subscribe to such in- terpretations of Scripture? you may with as much colour of Rea- son say, That when our Saviour commands us, when we pray, to say, *Our Father which art in Heaven, &c.* His meaning is, we should not say it at all; or when the Apostle saith, *Let every soul be subject to the Higher Powers*; that his meaning is, we should take up Arms against them; St. Peters sense is clear enough, that Gods respect is not so much to the naked Entities, or Beings of men, as to their persons so capacitated or qualified: He that feareth him, and worketh righteousness, is accepted with him: To this man will I look, saith the High and Lofly One, as you heard even now. To this purpose the Lord, in his Exposition with Cain saith, *If thou dost well, shalt thou not be accepted?* Isa. 66. 2. That is, without doubt thou shalt. Gen. 4. 7.

Desolatus. But the Scriptures do assure us, That God loveth first*, and maketh himself known to those that make no in- quision after him*; and without Christ, and his grace, man can do nothing*.

Samaritanus. You say the very truth, the God of our mercy doth prevent us, as the Psalmist hath it: But the love of God is exhibited to us in holy Scripture two manner wayes, either as *Antecedent*, which goes before Faith and Repenance, or as *Consequent*;

* Rom. 10. 20.

* John 15. 5.

Psal. 59. 10.

Consequent; which follows the obedience of Faith. God bears a general good-will to Mankind; before he loves them with a love of complacency; and out of that love of good-will, though he doth not grant them salvation immediately, yet he affords them light and means to lead them to salvation: This love is so great, that the Apostle saith of it, God commendeth his love towards us, in that while we were yet sinners, Christ died for us. It was through the bowels of the mercy* of our God, that this day-spring from on High did thus visit us: But upon the intervention of our Faith, when we entertain this light, and receive Christ into our hearts, there follows a love of complacency in God towards us, which embraceth us, as in the Neighbourhood of salvation; of this love our Saviour speaketh, John 14. 23. If a man love me, he will keep my words, and my Father will love him; and we will come unto him, and make our abode with him.

Desolatus. But the disposal of men as to their final state of salvation or damnation; the Apostle makes it an Act of Gods Sovereign Power, Rom. 9. 21. Hath not the Potter power over the Clay, of the same lump, to make one vessel unto honour, and another unto dishonour?

Samaritanus. The Wiseman (who ere he was that wrote that Book) tells us of the Potter, That employing his labour slowly, he maketh a vain god of the same Clay. Sure God cannot do so; similitudes therefore must not be stretch too far*: But suppose the Potter could give life and sense to his Vessels, and perpetuate that life to millions of Ages; should he, merely to shew his Sovereign Power over them, inflict uncessant and excessive torments upon them; what opinion would you have of such a man? Would you not think it an Act of extreme cruelty, contrary to that natural love which every Creature beareth towards its own production; and contrary to natural equity thus to torment the harmless!

Desolatus. I must confess I could have no good opinion of such a person in such a case, for exercising so much inhumanity. *Samaritanus.* If this were Gods practice, a man might justifie himself upon the account of such a President. It could be no sin for a man (in such a case) to follow Gods example in disposing of his own. But God, as his own most gracious name abhors it, so his Law forbids all such inoperable cruelty. And is a good man to regard the life of his Neighbour, so doth our good God.

Rom. 3. 8.

* Luke 1. 78.

Tit. 3. 4.

Wisd. 15. 8.

* Nasus nimum non est emungendus, ut sanguis eliciatur. Dr. Prid. Lect. 8. de Salut. Eth.

* Micah 7. 18.

* Prov. 12. 10.

Jonah 4. 11.

But

But unto men he is a faithful Creatour, 1 Pet. 4. 19. *who will have all men to be saved, and come to the knowledge of the Truth.* 1 Tim. 2. 4. *Not willing that any should perish, but that all should come to Repentance; the end and means too, Salvation and Repentance: And extendeth the riches * of his goodness and forbearance, and long-suffering to lead them to it: And * that by two immutable things, in which it is impossible for God to lie, we may have a strong consolation, in flying for refuge to lay hold upon the hope set before us: He hath confirmed his promise by an Oath, Ezek. 33. 11. As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way, and live: Turn ye, turn ye from your evil wayes; for why will ye die, O House of Israel? Gods goodness or equity makes him have a desire to the work in his own hands. *Tis Job 14. 15: the extrem provocation and incorrigible obstinacy of sinners, that makes the Prophet denounce such a fearful doom against some of them, Isaiah 27. 11. For it is a people of no understanding; therefore he that made them will not have mercy on them; and he that formed them, will shew them no favour.*

Desolatus. Doth God cast off none but such as cast off him first, and dispise his goodness.

Samaritanus. Not a man that I can find, according to the Holy Scriptures *; for so the Lord hath declar'd himself.

See Kings 13,

23.

* Imo divina
derelictionis ea

advertissimè designatur ratio, quod Deus ab hominibus prius deseratur. Prov. 1. 24. Theol. M. Britt. de 3. & 4. Artic. Thef. 4. vide sequunt. inter Act. Syn. Nat. Dord. pag. 129. par. 2.

(1.) In the Old Testament: Prov. 1. 24. to 31. *Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof; I also will laugh at your calamity, &c.* And to the same purpose, Ezek. 24. 13. *In thy filthiness is lewdness, because I have purged thee, and thou wast not purged; thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee.*

(2.) In the new Testament, Acts 13. 26. The Apostle addresseth his Ministry unto them in these expressions: *Men and Brethren, Children of the stock of Abraham, and whosoever among you feareth God, to you is the Word of this salvation sent.* And he

That the displeasure of God is only against the refractory and disobedient, see Heb. 10. 38. 1 Cor. 10. 5. Heb. 3. 17, 18, 19.

B b

gives

gives them warning, *Ver. 40, 41. Beware therefore, lest that come upon you, which is spoken of in the Prophets; Behold ye despisers, and wonder, and perish; and because they did despise, contradict and blaspheme the Gospel, and reject the Counsel of God against themselves; therefore the Apostle took the boldness to tell them, Ver. 46. It was necessary that the Word of God should first have been spoken to you; but seeing ye put it from you, and judge your*

* *Talentum gratiae a Deo semel concessum nemini eripitur, nisi qui prius suo vitio illud sepelevit, Matth. 25. 18. Hinc monemus ne Spiritum resistamus, ne Spiritum extinguamus, ne gratiam Dei frustra recipiamus, ne deficiamus a Deo, Hebr. 3. 7. Theol. Britt. ibid. vide.*

selves unworthy of everlasting life, & we turn to the Gentiles. The Talent is never taken away, till it be first abused, or at least neglected; hence Hebr. 2. 3. How shall we escape, if we neglect so great salvation? Reprobation is therefore thus defined by the Learned and Orthodox [Gods immutable Decree, whereby he hath determined to leave them under wrath, for their sin and unbelief; and to damn them eternally, who will not repent, and believe in Christ.] This Definition is most exactly true, if God reprobates such only as he damns; (and if he doth otherwise, there is not an exact conformity betwixt his Decree, and the*

See Mark 16. *Execution of it, which is absurd) and the Scriptures express it in every page; but especially we may take it from the words of our Saviour Christ, John 3. 18, 19. He that believeth not, is condemned already; because he hath not believed in the Name of the only begotten Son of God. And his is the (cause of) condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds are evil. In which words, we have not only the way, but the cause also of condemnation propounded; viz. unbelief, and the love of darkness, proceeding from a custom of evil-doing.*

John 3. 36.
Acts 13. 46.
Rom. 11. 20.

Disolatus. My Friend, I am afraid you forget your self in this point; for you know Divines do distinguish here, and make a wide difference betwixt the Decree of Reprobation, and the Execution of it. Although, say they, God doth destine whomsoever he please to hatred and destruction, without any respect to any quality in them, yet he is not unjust; because betwixt his Eternal Decree, and the Execution of it, sin and infidelity are subordinated, as the cause for which he justly damns them.

Samaritanus. I remember this distinction very well; but I cannot allow it for current, because it doth not free God from injustice; for if the execution be therefore just, because it sup-
poseth

poseth a *cause* or ground for the infliction of *that* evil upon man, which was *destinated* to him by the Decree; the Decree therefore for the infliction of *that* evil is *unjust*, because *that* excludes such *cause* or ground; for if it be not lawful to *inflict* evil without *cause*; neither is it lawful to *will* the infliction of it; for the *injustice*, we know, is not *first* and principally in the *infliction*, but in the *will* to inflict; for *rectitude* is, *primò & per se*, in it self *first* and chiefly in the *will*, in the *execution* only by *ext-infiscal* denomination. But 2. If there be such a *diversity* in the *execution* from the Decree; this Execution is not the Execution of *that* Decree, but something else, as was intimated before. Besides, how is sin *subordinat:d* to that Decree, and by *whom*? Is it by *Almighty* God? Why, then (whether that *subordination* be by a *positive* or *privative* action) that sin is *intend:d* of God, as a *means* inservient to *that* Execution; and this will double the *injustice* of it; for what is this else, but first to *will* that a *harmless* person be made *miserable*; and then, to *will* that he be made a *sinner*, that he may be made *miserable*, as it were, in a way of *justice*; and far be it from us to ascribe such proceedings to the righteous Judge of all the World.

Desolatus. If this be all the account you can give of the Decree of *Reprobation*, I pray what will you make *that* power and *Liberty* to consist in, which the *Apostle* doth assign to *Almighty* God, in the *Act* of *Election* and *Reprobation*, under that *similitude* of a *Potter*?

Samaritanus. A liberty to dispose of the *same* lump, for several *ends* and uses, as he finds it more *stubborn* or *pliant* under his hand upon a *second* working; for we must conceive, the *Apostle* speaks of *such* a lump of Clay as was first *marr'd* in the hands of the *Potter* (*Jer.* 18. 4. *) Hence he concludes, that *all* have sinned, and come short of the glory of God: Sinned, I say, not in the loins of *Adam* only, but *personally* and *actually*; for, he saith, *They* are all gone out of the way, *they* are together become unprofitable, there is none that doth good, no not one. Now in the disposal of this lump, God declares his *Power* and *Sovereignty*.

(1.) By assigning glory to *some* part of it; that is, to *Believers*; (for it pleased God to save them that believe, *1 Cor.* 1. 21. and this is the *Election* of grace, *Rom.* 11. 5.) And,

* Read that Chapter
throughout.
Rom. 3. 23.
Ver. 12.

(2.) By awarding *shame* and *destruction* to others, viz. to *unbelievers* (who are therefore said to be *broken off* because of *unbelief*, Rom. 11. 20.) And this is exactly consonant to the resolution of our Saviour, to whose hands the Regiment of the Church is committed, John 3. 35. 36. *The Father loveth the Son, and hath given all things into his hand; he that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.* And indeed this is the very Key that the Apostle hath put into our hands, to open his meaning in those Chapters to the *Romans*, chap. 9. 30, 31. *What shall we say then? or what shall we conclude? That the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith; but Israel which followed after the Law of righteousness, hath not attained to the Law of righteousness; wherefore? because they sought it not by Faith, &c.*

Disolatus. The Apostle speaking of the *Election*, saith, God hath predestinated them unto the Adoption of Children by Jesus Christ, according to the purpose and good pleasure of himself, who worketh all things after the counsel of his own will, Eph. 1. 5, 11. where he attributes the Election and Adoption of such persons to Gods meer good pleasure, purpose, and the counsel of his own will; and the counsel of God that shall stand.

Samaritanus. To satisfy you in this, there is no more to be considered, but wherein this good pleasure, purpose and counsel of God consults, and 'tis in this, That whereas mankind was intral'd to Satan, sin and death, Christ (establish'd to be a Mediator and Saviour, in the execution of those Offices of King, Priest, and Prophet) had Commission to proclaim a great spiritual Jubilee for the liberty and salvation of as many as were willing upon his terms to accept of their Redemption. To this purpose, you may at your leisure, consult these Scriptures [*Isa. 42. 1, 2, 3, 4, 6, 7. & chap. 49. 1. to 10. & chap. 61. 1, 2, 3. & Zach. 6. 12, 13.*] Hence the Apostle saith, *There is no condemnation to them that are in Christ Jesus*, Rom. 8. 1. & Colos. 1. 27. *Christ in you the hope of glory*: And because the terms which Christ propounds, or the condition which he requires of us, in order to our actual Liberty and Redemption, is Faith (in the Gospel-sense*) therefore the same Apostle saith, *Ye are all the Children of God by faith in Christ Jesus*, Gal. 3. 26. For as many as received him, so

* See and compare these three parallel places. Gal. 5. 6 (Jam. 1. 22.) 1 Cor. 7. 19. Gal. 6. 15;

them.

them gave he power to become the Sons of God, even to them that believe on his name, John 1. 12. who are therefore said to be chosen in him, Eph. 1. 4. But, on the other side, such as despise the Benefit of this Jubilee, or Acceptable year, and will not have Christ to reign over them: but being fond of their old Master and Service, continue in the obedience of his laws and lusts, they shall die and perish in their thralldom, Exodus 21. 5, 6. Rom. 6. 16. 2 Pet. 2. 19. Luke 19. 14. with 27. This is clearly Gods whole pleasure, purpose, and counsel, in the Gospel; and This shall stand. Whereupon the Apostle saith, If an Angel from Heaven preacheth any other, let him be accursed. Gal. 1. 8, 9.

Desolatus. What will you say to that of the Apostle, ascribing all to God's Will; Rom. 9. 18. Therefore hath he mercy, on whom he will have mercy, and whom he will, he hardeneth?

Samaritanus. I shall not insist to tell you in what sense God is said to harden; It will be sufficient to enquire a little further into God's Will in these particulars [of showing mercy * and hardening respectively] And (as was declared even now) it is God's absolute Will to have mercy upon Believers as such, and to harden Unbelievers, as such. So the Apostle, Rom. 11. 7. What then? Israel hath not obtained that which he seeketh for, but the election (that is, Believers, represented by those who had not bowed the knee to Baal, vers. 4.) hath obtained it (mercy unto justification and life:) and the rest (unbelievers *, who going about to establish their own righteousness, did not submit themselves to the righteousness of God, Ch. 10. 3. The righteousness which is of God, through the faith of Christ; as it is styled, Phil. 3. 9. These) were blinded, or hardened. See Rom. 9. 30, 31, 32.

Desolatus. But so far as Faith is a work, (as our Saviour witnesseth, John 6. 29.) the Apostle seems to exclude that utterly, in this Election of Grace: For he Argues thus, Rom. 11. 6. If by grace, then is it no more of works: otherwise Grace is no more Grace. But if it be of Works,

* Proles cuius vult miseretur & quæm vult inducat: Sed hæc voluntas Dei iniusta esse non potest: venit enim de acutissimis moribus; quia & ipsi peccatores, cum propter generale peccatum unam massam fecerint, non tamen nulli est inter eos diversitas: prædicti ergo aliquid in peccatoribus, quo quævis nondum sint iustificati, digni efficiantur justificatione: & item prædicti in aliis peccatoribus, quo digni sint obsequio. Aug. Lib. quart. 83. Quest. 68.
* See Rom. 3. 3.

then

then is it no more Grace; otherwise work is no more work,

Samaritanus. You must observe, Though Grace and works

* be opposed, yet Grace and * Faith are subordinated in the Go-

spel, Rom. 4. 16. Therefore it is of Faith, that it might be

by grace. Eph. 2. 8, 9. For by grace are ye saved, through

Faith, and that not of your selves; it is the gift of God: Not

of works, lest any man should boast. And what is it that is said

to exclude works, but that which excludes boasting too? which

is Faith, Rom. 3. 27. Now is the Apostle saith in another case,

1 Cor. 15. 27. When he saith, All things are put under him,

it is manifest that he is excepted, which did put all things under

him. So here; when the Apostle saith, Works are exclu-

ded, it is manifest, that Faith is excepted, which did exclude

them. And hereupon we are said, to be saved by Faith, to

be justified by Faith, to be adopted † by Faith; and to be cho-

sen in Christ * too, in whom we cannot be but by Faith†; Hence

the Apostle useth that Title, To the faithful in Christ Jesus,

Eph. 1. 1. For we are made partakers of Christ, if we hold

the beginning of our confidence† fast unto the end, Heb. 3. 14. See

1 Tim. 2. 15. & Rom. 11. 20, with 22.

Desolatus. I have yet more to object out of the Apostle,

who saith, Rom. 9. 16. It is not of him that willeth, nor of

him that runneth, but of God that sheweth mercy. And in the

next verse he adds a most dreadful example of God's severity

and judgment upon Pharaoh, of whom, the Scripture (as the

mouth of God) saith, Even for the same purpose have I rai-

sed thee up, that I might shew my power in thee, and that my

Name might be declared throughout all the earth.

Samaritanus. That raising up of Pharaoh is not to be

understood of his Creation, or Birth; as if God brought him

forth into the world on purpose to make him a spectacle of his

Wrath and Fury; (For the word the Apostle useth hath no such

importance;) but of raising him up from the Gates of death, re-

scuing him from that destruction by the Pestilence, which (his

measure of sin being then fill'd up) had seized upon him, had

not God reserved him by a special power, to serve other ends of

his providence. The Original Text hath it clearly to this sense;

For so it runs (Exod. 9. 16.) And in very deed, for this

cause have I made thee to stand*, for to shew in thee my pow-

er, and that my Name may be declared throughout all the

earth.

* Viz. Such as
go before
faith as Tit. 3.
3:45 and such
as pretend to
reward upon
the integrity
of their perse-
cution, Rom. 4. 4.
Not such as
flow from
faith; for Jam.
2. 14, 26. 1 Jo. 3.
7. for faith
doth establish
grace, Rom. 4.
16.

† Joh. 1. 12.
Gal. 3. 26.
* Eph. 1. 4.
† Eph. 3. 17.

* So the Mar-
ginal reading,
according to
the Hebr.

earth; which, we see, was accordingly accomplished, not only amongst the surviving Egyptians, (Exod. 14. 17, 18.) but amongst the Philistines also, 1 Sam. 6. 6. and other Nations.

When the Apostle saith (which is your other Objection) [it is not of him that willeth, nor of him that runneth]

1. We are told by Mr. Baxter *, [that the meaning is not, * Treatise of Conversion. p. 195 f. that our salvation is not in him that willeth, or in him that runneth: the Apostle talketh of no such thing: but it is about the giving of the Gospel to them that had it not, and taking it from them that had forfeited it by their sin]. Indeed he speaketh not of salvation or election unto glory: but of giving the Gospel, and calling men unto Christianity, who were in no capacity, much less in any forwardness, to enquire after it, till they were prevented by the Revelation and light thereof, as the Apostle recites it from the Prophet, Rom. 10. 20. But Esaias is very bold, and saith, I was found of them that sought me not: I was made manifest unto them that asked not after Me.

2. The Apostle in the place mentioned, speaks of such as will and run after their own phantasies and Humours, as the Jews did *, against whose principles and practice, he disputeth, (For who had required † these things (to which they addicted themselves under the Gospel) at their hands?)

But 3. That God shows mercy * unto salvation to none (I speak of the Adult) but such as do both will and run, according to his own prescription in the Gospel, is every where apparent. To this purpose are those exhortations, Hebr. 12. 1. [Run with patience the race that is set before you. (1 Cor. 9. 24.) So run that ye may obtain.] And such as desist, faint, or sleep aside in the course of Christianity, are reprehended for it, Gal. 5. 7. Ye did run well; who did drive you back, that ye should not obey the truth? There is the same Reason for [willing,] which the Scripture inculcates with no less importunity; inasmuch as it is said *, [Whoever will, let him take of the water of life freely; And, If any man will * do his (Gods) Will, he shall know. And such as remain in their unbelief are reproved upon this account, because they would not come to Christ * they would not be gathered * by Christ. If Gods purpose were so show mercy to us unto salvation; without our willing and run-

* Treatise of Conversion. p. 195 f.
Vid. Dissert. Theologic. in- ter Amel. & G. evinch. p. 131.

* Rom. 10. 3. † Isa. 1. 12.

* Ecce misericordias & justitiam Dei, iudicium vero in ceteris qui ex- cecati sunt, & tamen illiquia volunt, crediderunt, illi quia noluerunt, non crediderunt Aug. lib. de prædest. S. S. c. 6.

* Apoc. 22. 17. * Joh. 7. 17. * Joh. 5. 40. * Mat. 23. 37.

Eph. 4. 1.
2 Pet. 1. 10.
Phil. 1. 12.

ning, (according to those Laws, and those abilities, he hath been pleased to give us;) why are we so earnestly exhorted, to walk worthy of our calling; To give diligence to make our Calling and Election sure: To work out our own salvation with fear and trembling?

Rom. 9. 20.

Desilatus. But sure there is something more in it; else why doth the Apostle (discouraging upon this profound Article) silence all Objections with his [*O homo, tu quis es?*] *Nay, but O man, who art thou, that replyest against God?* He resolves the whole reason of the affair into the Will of God, and will have us dispute no further.

* *Vid.* Aug. l. b.
83. quæst.
Quæst. 68.

Samaritanus. You must understand, that exclamation, [*O man, who art thou?*] *Non succumbentis est, sed indignantis, ac corripientis hominis responsatoris audaciam;* as St. *Austin** and others have observed. The Apostle out of indignation, doth use that expression to repell the sauciness of an insolent *Replicant*; For it is such a one, that is introduced in the former verse, uttering these words [*Why doth he yet find fault? For who hath resisted his will?*] This was enough to stop the mouth of such a bold person; but not all the Apostle had to say by way of Answer; for he gives a clear decision of the point, *vers.* 30, 31, 32. Not according to that principle of an *irrespective* election and Reprobation; but upon the account of *Faith* and *Unbelief* respectively; For such as were now rejected from the *Lot* of God's people, were broken off, because of their unbelief; and such as were elected to it, did stand by faith, *Rom.* 11. 20. And this is to be resolved wholly into the *Arbitrement* of God's Will, who was freely pleased thus to determine and ordain touching the sons of men, *That whosoever believeth shall have eternal life, He that believeth not, should be condemned,* *Joh.* 3. 16, 18, 36.

So that if you ask a cause of this Constitution, it is the *sole Will* of God; Therefore he chose *Peter* and *Paul*, &c. whom he *fore-knew* would believe; because out of the meer pleasure of his gracious Will, he would save *Believers*: He reprobated the *Jews*, whom he *fore-saw* would not believe: because according to the pleasure of his own Will he determined to condemn *Unbelievers*. The prescription of *Faith* unto salvation is therefore of the *free-will* of God alone, who did so appoint it.

Desolatus. I have been taught, That we are chosen to salvation and glory not as *holy* or *believers*; but to the end we may be made *such*. Our election doth not presuppose *Faith* or *Holiness* in us; but *practices* them for us; according to that of the Apostle, *Eph. 1. 4. He hath chosen us in Christ, before the foundation of the world; that we should be holy and without blame before him in love.* And the same Apostle tells us, that *all men have not faith*; and he makes *Faith* a *Propriety*, calling it, *the faith of God's elect.* 1 Thes. 5. 1. Tit. 1. 1.

Samaritanum. We may consider a *twofold* election; one to *grace*, and another to *glory*; but the more profoundly learned have observed; that throughout the whole book of Scripture, there is not one single Text, wherein the word [*election*] or [*chosen*] signifies, without controversy, *Election*, or *Chosen unto glory*. And because in that of *Eph. 1. 4.* The Apostle saith, *God hath chosen us in Christ*, and that *we should be holy*; They think it most agreeable to interpret it of God's choosing us, through Christ, unto the state of *grace*, to the end, we may lead a *holy life*, to his praise and glory, according to the 6 verse. And because 'tis said (in the *Praterperfect* tense) *He hath chosen us, before the foundation of the world*; therefore they understand it of God's decree of election; by a *Metonymy* very frequent in Holy Scripture, which assigns the name of the effect to the counsel or decree itself; as you may further observe in those Texts; *2 Tim. 1. 9. Titus 1. 2. Ephesians 2. 5, 6.*

Whereas you alledge out of the Apostle, *Tit. 1. 1.* That *faith* is appropriated to the Elect; That, if rightly understood, is no way opposite to our pretensions; For by *Faith*, in that place, we are not obliged, by any cogent Argument, to understand *Faith* properly so called, *Fidemquā Creditur*; The virtue of Faith whereby we do believe: but *Metonymically*, that *Faith*, [*quā creditur*]. The *Doctrine* of Faith, which is believed; and thus it is to be understood according to the usual style of holy Scripture, as you may see in the 4 verse of this very chapter, and *Inde ver. 3. Act. 6. 7. Rom. 1. 3.*

2. By the word *Elect*, we are not bound to understand in that place, such persons, as were, from all eternity, chosen *absolutely* and by name to glory. For that word [*elect*] is not always a *Participle*, but sometimes a *Nom.* and such a *Nom.*, as

as doth, as well in the *Old* as *New* Testament, connote some excellent and remarkable *quality*, by reason whereof a thing is said to be *elect*; As *v.g.* *elect* or *choise Trees*, for their *sanctity*; Jer. 22.7. Ezek. 31.16. *Elect* or *choise men*, for their *valour*; 1 Sam. 26.2. Jer. 48.15. *Elect* or *choise Cities* for their *strength* and *beauty*; 2 King. 3.19. And it is very agreeable to this sense of the word to say, that men are called *elect*, or *choise-men*, in regard of their *Probity* of mind, and their *promptness* of assenting to the Revelation, and following the conduct of the Gospel; and the denomination of the *elect* of God, may be given unto them in regard of their *constancy* of faith, and their *eminency* of obedience amongst the rest of the Faithful: To which purpose you may consult those Texts of holy Scripture, *Matth.* 24.31. *Mark* 13.27. *Luk* 18.7. 2 *Tim* 2.10. *Rom* 8.33. *Col* 3.12. *Apoc* 17.14.

If by the *elect* in that place, you understand, *elect* to *glory*, yet it doth not follow therefore, that they were so elected unto glory *before* they did believe. For then by the same reason, it would follow, that *sanctity* goes before *faith*, because we read *Apoc* 13.10. *Here is the patience and faith of the Saints*; and in *S. Jude's* Epistle vers. 3. *Contend for the faith that was once delivered unto the Saints*. And we might conclude with equal Authority, that *vocation* doth precede *election*, because, *Apoc* 17.14. they are said to be called, and chosen, and faithful. But by *elect* (in that place) we may understand such as are *elect* to *grace*, or called unto the *faith* by a gracious divine election, and obey that call.

In short then, the *faith* of God's *elect* may very well be expounded of the *Doctrine* of *faith*, which was willingly imbraced and entertain'd by such as did yet retain the *desire* and *honest heart*, and so were *choise men*, and *fearing God*: But *profane* and *perverse*, *absurd* and *unreasonable men* are said not to have that *faith*; because they *reject the counsel of God* against themselves, receive the *grace of God in vain*; and turn it into *laughtfulness*.

Luke 7.30.
2 Cor. 6.1.
Heb. 12.15.
Jude ver. 4.

Desolatus. It is Dr. Twiss his observation, "That a man may hear the Word of God with a purpose to oppose it, either in general, or some particular truth thereof. Yet this *inimic of opposition* cannot hinder God's Word; and the operation of the Spirit who is with, in spite of their contrivance."

“ who thought the Apostles were filled with new wine, when
 “ three thousand were converted that day, and Austin acknow-
 “ ledgeth, that God converteth not only *aversus a vera fide*,
 “ but *adversus vera fidei voluntates*. We read in the 7 of John,
 “ that some who were sent to take Christ, were taken by
 “ him.

Samaritanns. You must consider that there may be more
 secret opposition in the heart, to the word of grace, upon the
 account of interest, prejudice, or false principles passionately e-
 spoused, where the life is less scandalous, and the opposition is
 the more obstinate, and consequently, the more hard to be con-
 quered according to the ground upon which it is made. *How* Joh. 5. 44.
can ye believe, saith our Saviour to the Jews, *who seek honour*
one of another? And he tells the Scribes and Pharisees, *That*
the Publicans and Harlots entered into the Kingdom of heaven
before them. And Solomon invites us to this observation, say-
 ing, *Seest thou a man that is wise in his own eyes, there is*
more hope of a fool (that is, a wicked man) *than of*
him.*

*Prov. 16. 14.

The dispensation of the Gospel, which is the *Ministration*
 of the Spirit, goes forth doubtless with a mighty power of con-
 viction; but how farre it works upon particular persons, affected
 under the influences of it, is not so easie to be resolved. There
 are in the conversion of sinners cases extraordinary, which must
 not be drawn into eximpe, nor prejudice the general Rule; as
 in *S. Paul*, *Austin*, &c. But ordinarily, that there is some di-
 sposition and temper of spirit more apt than others to receive the
 effectual impressions of it, is most certain. Such is the honest
 and good heart in the Parable, such are the humble and meek,
 and the poor in spirit; such as do the truth, and the will of
 God, (so farre as their information serves them;) such
 are the weary and heavy laden, and the like: They are resem-
 bled to sheep, and to babes, and are said to be of God, to have
 learned of the Father, and to know him; These are said to be
 ordained, that is, disposed, and in a fit posture for eternal life,
 Acts 13. 48 and of this ingenuous and noble temper were those
 Bereans, Acts 17. 11. They were, as it were in the Suburbs or
 Confinnes, not farre from the Kingdom of God; and upon the
 first call by the word of grace, they obeyed, and went into
 it.

Psal. 35. 15.

Joh. 3. 21.

Joh. 7. 17.

Mat. 11. 12.

Joh. 10. 28.

Mat. 11. 27.

1 Pet. 2. 2.

Joh. 8. 47.

1 Joh. 4. 5, 6.

Joh. 6. 45.

Desolatus. But by what means may a man obtain to be thus disposed or qualified for faith and conversion?

Samaritanus. Mr. Baxter tells you very truly, that *common grace* is truly preparative and dispositive to *saving grace*, so that if we employ and improve the first, we may be confident we shall obtain the other; Not by any *merit*, or *causality*, *force* or *efficacy* of our work, or by any *natural connexion*, but *meerly* by God's *grace*, by the counsel of his *holy and irresistible will*, by which it hath pleased him to appoint, the one as a *necessary consequent* of the other.

Dr. Jacks.
3109, &c.

Desolatus. Have you any grounds for this assertion?

Samaritanus. Yea; that ground so often laid down by our Saviour, in the Parable of the Talents, *Habenti dabitur, To him that hath, [made use of grace] shall be given, and he shall have more abundance.*

Desolatus. That is, he shall have more of the same kind, if he employs his Talents of *common grace*, he shall have an addition of *common grace*; if he employs talents of *saving grace*, he shall receive a greater measure of *saving grace*.

Samaritanus. Nay, God's bounty will be extended further^a; upon the improvement of *common grace* he shall receive *been faithful in saving grace*; for to him that had improved his talents, he saith, *a little, I will Be thou Ruler over so many Cities^b*; The remuneration is in a matter of a higher nature. And this God doth vouchsafe, not of *debt*, or *condignity*, or *congruity*; but of *grace* * and *mercy*.

^a Præcedens illorum relictio usus causæ rationem non habet, quæ Deus tanquam justus Iudex & paterfamilias impulsus est ad maiorem gratiam communicandam: sed tanquam misericors pater, &c. P. m. c. col. inter D. Tilen. & Camer. p. 35.

Desolatus. Suppose two persons alike affected in mind and body, exposed to the like temptation, and attended with equal assistances of grace; whether is it possible for one of these to stand impregnable, while the other miscarries under this tryal? And if he may, whence is this difference in the issue and event of this combat?

Samaritanus. Take the *Totum Complexum* together, and there can be no other cause assign'd, but the *liberty of the will*, for

for grace cannot be the cause why any man doth fail of his duty; but the will assisted by grace, is a *Partial* cause of that man's standing in his integrity, and the *total* cause of this man's falling from it. Thus S. *Austin* hath determined the question: *Si aliqui duo aequaliter affecti animo & corpore, videant unius corporis pulchritudinem, quâ visa unus eorum ad illicite fruendum movetur, alter in voluntate pudica stabilis perseveret, quid putamus esse causâ, ut in illo fiat, in illo non fiat voluntas mala?* Respondet, *si eadem tentatione ambo tenentur, & unus ei cedat atque consentiat, alter, idem qui fuerat, perseveret, quid aliud apparet, nisi unum voluisse, alterum noluisse à castitate deficere? unde, nisi propriâ voluntate, ubi eadem fuerat in utroque corporis & animæ affectio, amborum oculis pariter visa esset eadem pulchritudo; ambobus pariter insisteret tentatio?* Of two persons alike affected in soul and body, alike assaulted by the temptation of the same beauty; why one of them should prostitute himself to the temptation, while the other perseveres in his chastity, *Austin* could assign no other reason, but their own will; the one *would*, the other *would not* violate his Sacred chastity. 2. If you take the Case apieces, *Prosper* * answers distinctly to the several parts, and renders the cause exactly well, *Quod gratia opitulatio à multis refutatur, ipsorum est nequitia, quod autem à multis suscipitur, & gratia est divinæ & voluntatis humanæ;* That the assistance of grace is rejected of many, 'tis solely of their own naughtiness, but that it is embraced of many, 'tis both of the divine grace, and the humane will.

Desolatus. But Sir, that good use, and that cooperation of the will, are *pious* actions, and *savingly* good; and therefore should be ascribed wholly to the grace of God, and not at all to the will of man.

Samaritanus. That good use, and that cooperation of the will, are to be ascribed to Grace, as the *Principle* and *Primary* cause; but yet as they are *moral* actions, they do derive their efficacy and virtue from the will, and not from grace wholly; which may be clearly evinced by this *Dilemma* of the Remonstrants, *Ufus ille bonus gratiæ aut est effectus officij nostri, qui virtuosus dici meretur; Aut non est: Si est, quomodo itaque efficacis gratia effectus in solidum est? Si non est, quid ergo est? Viceris, si dixeris quid sit, ut intelligi ab eo possis, qui*

qui communi tantum sensu pradicus est.

Desolatus. Sir, I am scrupled at this Doctrine; for to my sense, it argues, That a man doth something to *discriminate* himself, in the work of grace; which to me, seems directly contrary to the Apostle, 1 Cor. 4. 7. where he saith, *Who maketh thee to differ from another? And what hast thou, that thou hast not received? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?*

Samaritanus. I confess, I have, sometimes, had the same scruple about that Text: but upon better consideration, I find (according to the judgment of the most learned Expositors) that the Apostle there speaks not to our purpose: For (if I may take that liberty so to render the School-distinction) he speaks not of *sanctifying*, but of *edifying* grace; I mean, such as was given to those Teachers, not so much for the *private* good of themselves, as for the publick benefit of the Church, as appears, 1 Cor. 3. 5.

De gratia gratis datâ, non de gratia gratum faciente.

Christ had no *Universities* then to breed Apostles in; and finding very few or none fit for the work of the Ministry, which he had occasion to employ them in, he was fain to make them fit by miracle; And being qualified upon that account, the Apostle justly checks their arrogance, for glorying of such gifts, as were not acquired by their own study and industry, but inspired into them *immediately* of the Holy Ghost: Which abilities therefore were not rewardable, nor commendable in them that had them, as to the manner of possession^a; but only so farre forth as they did employ and improve them for the edification of the Church. [Such in general were all those diversities^b of gifts, and operations dispensed amongst the faithful upon the first promulgation of the Gospel.]

^a 1 Cor. 9. 16, 17.

^b Gal. 1. 11, 12.

^c 1 Cor. 12. 4, 5, 6, 7.

This light of the knowledge of Christ brake in upon them *irresistibly*; for which cause the production of it in them, is fitly resembled to the production of light, at the first Creation, 2 Cor. 4. 6. But it is otherwise in the gifts of *saving faith* and *holiness*, whereof the possession is a matter of *free choice* and *acceptation*, Deut. 30. 19. Luke 10. 42. Prov. 1. 29. This light may be *excluded* and *resisted*, Joh. 1. 5. c. 5. 35. Job 24. 13. Joh. 3. 19. Such therefore as do embrace this light, may very well be said to *difference themselves from such as do reject it.*

When

When our Saviour tells *Martha* [one thing is needful: *Mary* hath chosen the good part] doth he not commend *Mary* for such a discrimination? But if this had been made in her by the sole irresistible operation of divine grace; *Martha* might very easily have excused her self, and have charged the fault (that she had not made the like choice) upon his deficiency in a matter so needful to her.

When the great *Jubilee* is proclaimed, and the prison-doors set all open, and the Officer employed to knock off all the prisoners fetters; doth not he who rejoiceth at the Proclamation, and accepts of liberty, and goes forth of the prison, do something to difference himself from him that suffers his ears to be bored through, not accepting deliverance, and delights to be a slave still? Do but compare and weigh the quotations in the *Mar-*
gin, and make the application to the state of sinners under the promulgation of the Gospel, at your leisure.

Why was our Saviour so transported with admiration at the faith of some, as well as at the unbelief of others *, if that Faith were wrought so irresistibly, that the believer contributed nothing towards it? 'Tis certain, some do neglect the gift that is given them, and bury their talents, and receive the grace of God in vain, and are wanting to it, and fall from it, and turn it into lasciviousness: others are careful to retain, and stirre up, to employ and improve what they have received, do not these, by this means, cooperate to their own discrimination? He that obeys God, certainly differs exceedingly from him that obeys not, and does not his obedience (which is his own act and duty, perform'd by the assistance of Gods grace) help to make the difference? Nothing can be more evident.

S. *Austin* found nothing in this Text * to contradict it, but a man might cooperate to his own discrimination. For *De Spiritu & litera*, cap. 34. (which book, amongst others, was opposed to *Pelagius*) having started this difficulty, That if the will to believe, be therefore ascribed to God, because it is said by the Apostle [What hast thou that thou hast not received?] it seems upon alike account that sin may be attributed to him also; because that is derived from the free-will, which we received from him at our Creation: Out of this difficulty the Father winds himself in these words: *Attendas & vident, non idcirco tantum istam voluntatem divino muneri tribuendum, quia ex*
libero

Exod. 21. 5.
 Isa 61. 1.
 Cap. 49. 9.
 Cap. 42. 7.
 Luke 1. 79.
 Rom. 6. 14.
 with ver. 26.

* Mal. 8. 10.

2 Cor. 6. 1.
 Heb. 12. 15.
 Jude ver. 4.
 Heb. 12. 28.

* 1 Cor. 4. 7.

libero arbitrio est, quod nobis naturaliter concreatum est; verum etiam quod visorum suasionibus agit Deus ut velimus, & ut credamus: sive extrinsecus per Evangelicas exhortationes, ubi & mandata legis aliquid agunt, si ad hoc admonent hominem infirmitatis sua, ut ad gratiam justificantiem credendo confugiat: sive intrinsecus, ubi nemo habet in potestate quid ei veniat in mentem, sed consentire vel dissentire propriæ voluntatis est. His ergo modis, quando Deus agit cum anima rationali, ut ei credat, (neque enim credere potest quolibet libero arbitrio, si nulla sit suasio vel vocatio cui credat) profectò & ipsum velle credere Deus operatur in homine, & in omnibus misericordia ejus prævenit nos: Consentire autem vocationi Dei, vel ab eâ dissentire, sicut dixi, propriæ voluntatis est. Quæ res non solum non infirmat quod dictum est, Quid enim habes quod non accepisti? Verum etiam confirmat. Accipere quippe & habere anima non potest dona, de quibus hoc audit, nisi consentiendo: ac per hoc quid habeat & quid accipiat, Dei est: accipere autem & habere utique accipientis & habentis est. So that, if there be any difference betwixt receiving and not receiving, retaining and not retaining, improving and receiving in vain, then he that doth receive, and retain and improve, doth something to difference himself from him, that improves not, retains not, receives in vain, or receives not at all.

If man can do nothing to difference himself,

1. Why doth God give so many commands to him for his renovation and improvement?

2. Why doth he render praise and glory to his Saints^b, and so often commend them, saying, *They are worthy*^c?

3. Why doth he so earnestly incite them unto duty by promises and threatnings^d? Why doth he upbraid unbelievers, for rejecting the counsel of God against themselves^e, and judging themselves unworthy of eternal life^f? And finally brands them with shame, confusion, and eternal torments? All these *Topicks* will afford us most pregnant proofs that men may, and many times do, *att* something towards their own discrimination.

Desolatus. But will not this abate the accounts of thankfulness in Believers, if they receive no more than Unbelievers do?

^a Deut. 10. 16.

Jer. 4. 4.

Ezek. 18. 31.

Eph. 4. 32.

2 Cor. 7. 1.

^b Num. 14. 24.

Job 2. 3.

Rom. 2. 29.

Mat. 25. 23.

^c Rev. 3. 4.

^d Rom. 8. 13.

Isa. 1. 19. 20.

Rom. 2. 6. &c.

^e Luke 7. 30.

^f A. 13. 46.

Samaritanas. The Faithful do receive such assisting and following Grace, as the Unregenerate receive not, though their Preventing Grace be equal. * But besides, am not I obliged to be thankful to my Benefactor, because others do undervalue and slight his Bounty? Shall not the children of Sion be joyful in their King, and sing Hosanna to the Son of David, because others cry out, [We will not have this man to reign over us?] The short is, we owe our discrimination (be our own concurrence what it will) to the Divine preventing and assisting operation. And Gods grace and mercy doth follow us all the days of our life; and finally he crowns our co-operation with eternal joy and glory. A d sure here is seed enough to bring forth a full Harvest of Thanksgiving.

Quando enim unus istorum pro sua libertate convertitur, jam auxilium præveniens ipsi collatum, habet in se influxum gratiæ cooperantis, quem non habet in altero; neque enim Deus ita movet voluntatem

ut ipsi conversionem actualem relinquant pro sola sua libertate, qua voluntas in actu primo constituta, seipsam sola reducit ad actum secundum, sed cooperatione gratiæ efficiat. Discimus ergo ex parte non-conversi, totum oritur ex sola arbitrii libertate: tota enim ratio ob quam Deus illi non dat nec unum influxum gratiæ cooperantis, est, quia ipse homo pro libertate junctus vult consensum operari, cui alioquin Deus ex se paratus erat ad cooperandum: Sic Augustin. l. 2. de pec. mer. & remis. cap. 17. Gratiæ Dei hominum adjuvat voluntates, quia ut non adjuvarentur, in ipsis causa est, non in Deo, &c. Sicut Deus desereret hominem, denegando ei auxilium efficax, antequam homo deserat Deum. Dissert. Theolog. de dub. quest. inter Aniel. & Grevincov. pag. 204, 205.

De'olatus. Me-thinks this seems to lay a ground for glorying, which the Apostle would by all means have excluded in the work of Grace.

Samaritanas. The Gospel allows us to seek for glory and honor as well as for immortality, Rom. 2.7. Indeed our Savior blames the Jews for that they did receive honor one of another, and not for that honor that cometh from God only, Joh. 5. 44. To glory in what we do as done by the stock of our own strength; and to glory in what we receive, as being received upon the account of our own merits, is wicked arrogance, and condemned by the Apostle: But we are allowed, yea, we are required, to glory in the Lord; and we may glory also, that we are able to do all things (if we glory that we do it upon this Gospel-account) through Christ that strengthens us. For the will of man (in what we do graciously) doth not confer any power upon Grace, but rather Grace confers the power and propension upon the Will,

D d

and

and moves it to determine it self, and hath, besides its prevention and excitation, a co-efficiency into the determination of the will.

Desolatus. My dearest *Samaritanus*, seeing you have taken the trouble upon you to discourse me (if you can) into satisfaction of all my doubts and scruples, I must beg your patience to hear out all my *Objections*. There is one more in that 9th. to the *Romans* vers. 11. Forth. children being not yet born, neither having done any good or evil, that the purpose of God according to the election might stand, not of works, but of him that call'th. It was said unto *Rebecca* (concerning those *Twins* with whom it was conceived) *The elder shall serve the younger; As it is written, Jacob have I loved, but Esau have I hated.*

Samaritanus. I am so desirous of your satisfaction, that I entertain it as a contentment, when you afford me the opportunity to administer unto it. And now you offer me that *Objection* I have long expected from you, to which I answer,

1. That *St. Austin* himself concludes the *Election* and *Reprobation* of These very Persons, *Jacob* and *Esau*, to proceed upon God's fore-knowledge of what they should do respectively; for thus he writeth, *Nemo eligitur nisi jam distans ab illo, qui rejicitur. Unde quod dictum est [quia elegi nos Deus ante mundi constitutionem] non video quomodo sit dictum nisi de presentia fidei & operum peractis. Et mox, Jacobus non electus est ut fieret bonus, sed bonus factus eligi potuit.* "No man is chosen unless he differs from him who is rejected. So that I know not how to interpret that saying, [That God hath chosen us before the foundation of the world] but by understanding it of his fore-knowledge of Faith and works of piety. *Jacob* was not chosen that he might be made good, but being made good he was in a capacity to be chosen. And in the same Book he attributes *Esau's* Reprobation to his own actual miscarriages; for thus he writeth, *Noluit ergo Esau, & non eucurrit. Sed etsi voluisset & eucurrisset, Dei adiutorio pervenisset; nisi vocatione contempta reprobus fieret.* "*Esau* would not, and did not run. Had he willed, and had he run, by the help of God he had attained: but by a contempt of the Divine call he was made a Reprobate.

2. But whence doth it appear that *Esau* was a Reprobate? Is the proof of it in those words, [*Jacob have I loved, but Esau have I hated*] But 1. the Apostle produceth them but as a verification

ad Simpl. lib. 1

See Rom. 8. 29.

and chap. 11. 2.

2 Cor. 1. 2.

ification

nification of what was alledged before from the *Oracle to Rebecca*, [the elder *shall serve the younger*] which sure imports not an eternal Reprobation. 2. For God to love and hate persons to such effects, without respect to some qualifications in them, would argue injustice, even by St. *Austin's* own confession; for he saith, *Namquid in Zacharid. iniquitas est apud Deum? absit. Iniquum enim videtur, ut sine c. 98.* ullis bonorum malorumve operum meritis, num Deus eligat, odietque alterum. "Is there unrighteousness with God? God forbids. For it seems unjust that God should love one and hate another without any merits of good or evil works. But grant Almighty God his liberty to love freely, as no doubt he may do; yet the Apostle tells us, He is so just, His wrath comes (onely where he finds sin, a sufficient cause to send it) upon the children of disobedience*. That Their Progenitors, or God upon Their account, have entailed that Title (with the wrath annexed) upon Them*, (and never cuts it off) (in a matter of this everlasting concernment) ought not to be affirmed without great authority. Those who are said to be children of wrath by nature, *Ephes. 2. 3.* are not said to be so by the nature they were born in, but by the nature* they walked in, which was their evil custom, and course of trespasses and sins, vers. 1, 2.

3. Grant *Esaú* a Reprobate in his Mother's womb, and what certainty can the Faithful (for such without doubt was *Isaac*: when he begot *Esaú*) have of the salvation of their dearest Babes? So sad an Oracle (had she met with such Interpreters) would have been more heavy to *Rebecca*, than the double burden then the traveller'd with. But,

4. There was no such word in the Oracle to *Rebecca*, *Gen. 25. 23.* nor any such heard of, till the time of the Prophet *Malachi*, of which I shall give a fuller account anon. So that *Esaú* in his own person is not like to be concerned in it.

5. If the Oracle had spake to her in that very phrase and language, it would have been capable of a milder construction, than to signifie his eternal Reprobation. For when the Scripture speaks of hatred, it doth not always mean that which is Absolute, but many times that which is Comparative, which is no more than a lesse degree of love: And so God may hate the Innocent, that is, love him lesse than another Innocent; for God is not bound to love all alike, and with an equal degree of love. That the word hatred is frequently used in this sense, you may observe as

* *Ephes. 3. 6.*
Col. 3. 6.

* *Jer. 31. 29.*
Ezek. 18. 2.
Jon. 4. 11.

* The word
[nature] is put
for custom.
1 Cor. 11. 16.

you read the Scriptures, *Gen. 29. 31.* the Text saith, *The Lord saw that Leah was barren: yee in the former verse* is only said, *that Jacob loved Rachel more than Leah.* So *Luk. 14. 26.* our Saviour saith, *If any man come to me, and hate no: his father and mother, &c.* which signifies but to *love* them less, as *St. Matthew* doth record it, *Mat. 10. 37.* See also to this purpose *Dut. 21. 15. Prov. 13. 24. Job. 12. 25.* with *Mat. 10. 37.* And i. can have no other sense when applied here to *Esau*, or rather to his *Posterity*.

6. We're it meant of Gods Decree of Reprobation, I would fain understand wherein the Execution of that Decree consisted? It must consist in the *abandoning* *Esau* to a state of *temporal servitude*^a and his *He'l* must be an *Earthly Wilderness*^b; and his own *Brother* (the Elect *Jacob*) assign'd him for his *Town*^c *torment*^c, against whom he had a promise too, that he should finally prevail^d over him. What gross Absurdities these are, who wants a judgment to discern? Yet all these are parts of the Oracle or Appendages in the process of the Affair, as you will find by consulting the Sacred Text to this purpose.

Lastly, there is no ground to conclude that *Esau* was a Reprobate, for it doth not appear probable that (in his person) he fell off from God to serve *Idoll*; and for that *profaneness* imputed to him, *Hebr. 12. 16.* it consisted but in the divesting himself of a *privilege*^e annexed to his *Primogeniture*; and what *Servitude* soever was in *This*, he was supplanted^f by his

^a Gen. 25. 29.
to the end

^b chap. 27. 36.

^c chap. 25. 31.

^d vers. 31, 33.

^e ch. 27. 36; 38.

^f Heb. 12. 17.

^g Gen. 27. 41.

^h Gen. 33. 10.

ⁱ Gen. 33. 10.

^j Gen. 33. 10.

^k Gen. 33. 10.

^l Gen. 33. 10.

^m Gen. 33. 10.

ⁿ Gen. 33. 10.

^o Gen. 33. 10.

^p Gen. 33. 10.

^q Gen. 33. 10.

Brother's policy, and induced to part with it in a case of extrem necessity^g, to save his life, his Brother being so *unnatural* that he would relieve him upon no other terms^h; and *Esau* repented of *This* ill bargain tooⁱ. For the *Fornication* associated with *Profaneness* by the Apostle in that place, it is no part of *Esau's* Character, but belongs to the *Ap' states* of those times, from the imitation of whose practices the *Hebrews* are there so earnestly dissuaded. As for the hatred^k he did bear a while towards his *Brother*, though it were kindled upon an exceeding provocation, it was not implacable, for such was his kindnesse to him at *Thier* meeting, that *Jacob* tells him^l, *I have seen thy face as though I had seen the face of God, and thou wast pleased with me.*

He was not so happy as to please his Parents in his first Marriage, his wives were distasteful to *Isaac* and *Rebecca*^m; but

upon what account is not so easie to determine. If we say with *Diodati* and others, that it was for their Idolatries, this was no more than that guilt that stain'd the practice and education of *Jacob's* Wives also, as the sacred Story doth record it. However, if herein he were guilt of some undutifulnesse too his Parents, yet that the *Elders*, and after their Regeneration to, may fall into as foul and fouler sins than that amounts to, and likewise continue in them, *God knows how long*, we have the opinion of a person of some note^b amongst us. And besides, that he intended the displeasure of his Parents in those Matches is not probable; that he endeavour'd their satisfaction afterwards (an undeniable instance of his repentance) is evident from *Gen.* 28. 8, 9. where we read, that *when he saw the daughters of Canaan, pleased not his father*, (by his forbidding *Jacob* to match himself amongst them) *then went Esau unto Ishmael, Abrahams son* (who was as near related to *Isaac* as *Laban* was unto *Rebecca*) *and took his daughter to be his wife*; and this was done without doubt to comply with the temper and desires of his Parents.

Who then dares condemn *Esau* for a Reprobate? Though *Petrus* exercise this intolerable severity, *M'llrus* durst not, *Oecolampadius* durst not, *Dr. Prideaux* durst not. *Ex Genesive isimi'es conjectura summi possunt, qua ostendunt Esavum non stare rectum esse à Deo, ne sic damnatus, sicut M'llerus*^a; Many probable conjectures may be collected out of *Genesis* to shew, that *Esau* was not so reſected of Almighty God, as to be eternally damned. Where^b *Oecolampadius* also saith, *Non ausim ipsam Esau propter hoc dictum dicere Reprobum, I dare not say Esau was a Reprobate for all that saying of the Prophet Malachi*; but rather, that things spiritual are represented in a figure by things temporal. To which Testimonies *Dr. Prideaux*^c adds, *Canaan fuisse Typum Caelestis Patria*, *Canaan* was a Type of *Salut. Etb.* Heaven. *Non inde tamen concludendum, (quemadmodum habet corruptum in aliquibus editionibus Psalmorum apud nos Rhythmus) omnes illos à caelo fuisse exclusos, quibus Deus in istam typicam requiem negavit introitum. Nam ita Moſis & Aatonis deploratiſſima eſſet condicio.* "But (saith he) we must not conclude from thence, (as the corrupt *Rythme* in some of the Editions of our *Psalms* doth) that all those were excluded out of Heaven, to whom the Lord denied entrance into that

Gen. 31. 19.
30, 31.
Joſh. 24. 2.

Mr. Baxter.
See his Disputations of Right to the Sacraments pag. 317, &c.

In Malac. 2.

In Malac. 2.
2, 3.

Leſt. 8. de
Etb. pag. 2.

typical

"typical sort; For so we should conclude *Moses* and *Aaron* to be in a very sad condition.

Desolatus. I am very much satisfied to hear such comfortable news of *Esau*, for I thought he had hard measure to be supplanted of his *Birth-right* by the practice of an unkind Brother, and afterwards to be cheated of his Fathers *Blessing* by a Confederacy betwixt Him and his Mother, and to be damned eternally too. For I took him (as far as I was able to discover by the Story) to be a down-right honest man (in the general) and we see (after all his unhandsome usage) he professeth himself content with his condition, *Gen. 23. 9.*

Samaritanus. That the Oracle of God gave a Prediction to *Rebecca* concerning the prelation of *Jacob* before *Esau*, we have a clear and infallible evidence; but whether the Means used by *Jacob* and his Mother to compass that Prolation were warrantable; I shall not dispute. Sure I am, a Prediction of what will be, doth not legitimatize every Means for the completion of it. *Jeroboam* had as fair a Title to the Crown of those *Ten Tribes* as one could

* See Calvin. *Infirmit. lib. 1. cap. 18. sect. 4. pag. 129.* wish, if Prediction were a good Conveyance *, *1 King. 11. 11. 29. to 39.* yet God disclaims the Inauguration* of him, *Hos. 8. 4. They have set up Kings, but not by me; they have made Princes, and I knew (approved) it not.* Which words are thus interpreted by *Deodati* *, [The people of their own proper motion, without enquiring after my will, or staying for my command or permission, have chosen and made Kings of their own heads, separating themselves from the lawful rule of David's Posterity.] For so it was, as appears, *1 King. 12. 20.* Upon which Text, the same *Deodati* his Note is, [Though this came to passe by a secret providence of God, and according as it was foretold, yet was it condemned, *Hos. 8. 4.* because the people was induced to do it by evil and illegal motives, and it did not for Gods declaration concerning the time and means, as David had done in succeeding Saul.] To apply this to *Jacob's* case: We find not that God had declared any thing concerning the Time or Means of his obtaining Dominion over his Brother *Esau*; and that his Father *Isaac* did liked the way of his Advancement, we may gather from his indignation upon *Jacob's* surprisal of him in the matter of the Blessing,

* Annot. ad *Hos. 8. 4.*

* *Gen. 25. 23. Gen. 27. 33.* And if the Oracle* of God be to be understood of a Personal Dominion granted to *Jacob* over *Esau*, why should we not conclude, that he did forfeit his personal right by overrunning

running his Commission? For, that *actually* he exercised no such Dominion is evident: Nay, so far was he from assuming that Authority, that we see he does rather pay Homage to Esau, for he courts, and calls him his Lord, presents him, and bows himself seven times before him at one addresse; which argues, that the Princely Spirit was yet more in Esau than in Him. See Gen. 32: 3, to 16.

Desolatus. It seems then, that that Oracle to Rebecca had not, at least, its primary completion in the Persons of Jacob and Esau.

Samaritanus. No, it had not; the full accomplishment was in their Posterities*. To this purpose is the burden of the word of the Lord to Israel (the posterity of Jacob) by Malachi, [I have loved you, saith the Lord; yet ye say, Where:n hast thou loved us? Was not Esau Jacobs brother, saith the Lord? yet I loved Jacob, and hated Esau, and laid his mountains and his heritage waste for the Dragons of the wilderness, Mal. 1. 2, 3.] And most expressly in the Oracle it self, Gen. 25. 23. For, he Lord said unto Rebecca, Two nations are in thy womb, and two manner of people shall be separated from thy bowels, and the one people shall be stronger then the other people; and the elder shall serve the younger. This is the Oracle.

Desolatus. But suppose this Oracle doth not so much concern the Persons of Jacob and Esau as their Posterities; yet may there not be an Absolute Election of the one, signified by the word [Loved;] and an Absolute Reprobation of the other, signified by the word [Hated?]

Samaritanus. No; we may not so understand it; for then it would follow, that All the Israelites were absolutely elected, (which is contrary to the event attested by Scripture, 1 Cor. 10. 5. and Heb. 3. 19.) and the whole Posterity of Esau precisely destinated to damnation, which appears to be false by the example of Job and other holy men that lived in that Nation. Besides, that servitude of Esau's Posterity, relating clearly to a Temporal state, as Malachi doth expressly expound it, how inconsistent is that interpretation that understands it of a Reprobation to eternal death? And that the Apostle did not think the Jews of his time, and of whom he writes, under such an irrecoverable state of miserie, as the Decree of Absolute Reprobation imports. I conceive sufficiently of need may be manifest.

* x Esdras 6. 9.
Finis enim huius
seculi Esau
& principium
sequens Jaco-
b.

tion of *Tilenus*, from pag. 111 to 116. to which I refer you, if need be, for further satisfaction.

Desolatus. I can peruse that at my leisure. In the interim, whereas the Apostle saith, *The children being not yet born, neither having done any good or evil, that the purpose of God according to the election might stand, not of works, but of him that calleth, it was said, The elder shall serve the younger.*] I pray, doth not that imply most clearly, that this preclusion of the younger before the elder, was an act of grace and undeserved favour, without any foresight or respect to *Qualifications* in *Their* persons.

Samaritanus. This is most undeniably true, 'tis the very scope of the Apostles discourse, and the thing he labours so much to make good.

Desolatus. What use then doth the Apostle make of it, having so fully asserted and proved it?

Samaritanus. The use he makes of it is this, To declare, that in the present Age under the Gospel, God was likewise of his mere grace and favour pleased to invite and call men unto Faith, and upon their Faith to Adopt them into the privilege of his children; and this not out of respect to any merits in them, for so many and so great generally were their transgressions, that they deserved nothing but perdition: Therefore this their Election (unto grace and the means of salvation) proceeds not of works, but of him that calleth; since God, when he might have damn'd them justly among other sinners, was pleased notwithstanding to call them unto Faith; and believing upon that Call, to choose them for his children. And this is that Election of Grace to which at least the Apostle alludeth, *Rom. 11. 5.*

Rom. 9. 11.

Desolatus. I desire you would give me a view of the Apostles Discourse upon this subject in one short entire summe, that I may the better comprehend it.

Rom. 9. 4. 5.

Samaritanus. I shall do it most readily, because I know it will be of much advantage to your understanding of the point. You apprehend already, that the Apostle is disputing with the Jews, whose privileges were very glorious, and they knew it well enough. To them pertained the Adoption, and the Glory, and the Covenants, and the giving of the Law, and the Service of God, and the Promises: Theirs were the Fathers, and of them, as concerning the flesh, Christ came, who is over all, God blessed for ever. By so many signal acts of Grace they concluded, God had tried himself

himself so fast to them, that they must needs inherit the *Blessing*. Though their zeal in adhering to the Law was *blind* and *pernicious*, yet they plead their *Title* to *righteousness* and *Life* upon that account, and resolve they shall be *Heirs*, as is intimated, *Rom.* 4. 14. Otherwise they alledged, God should unjustly cast away his own people, *Rom.* 11. 1. and cancell his own *Promises*, and make his word of *none effect*, *Rom.* 9. 6. and so become *unfaithful*; yea, if he should adopt the *Gentiles*, who were no way zealous of the Law, and besides (as they thought) greater sinners than themselves, if God should adopt them to be his children, upon their faith and submission to the Gospel: and reject those his ancient people, who did so earnestly contend for the honor of his own Law, and would seek * for *righteousness* and *life* no where else, but from the *observation* of that; If God should deal thus, if he should after this manner prefer the unworthy *Gentiles* before the *Jews*, who at least were not more unworthy, he should become *unrighteous* too as well as *unfaithful*, as is implied, *Rom.* 9. 14. To this the Apostle replies, 1. In general, that the Law of *Moses* (as it abstracts from Faith in Christ) could not bring in *Justification* unto life, (by reason of *sin*, which had over-spread all*) and that it was never intended to that purpose, (*Rom.* 3. 19, 20, 23.) But that such *Justification* was to be obtain'd upon the accounts of *Grace*, and consequently by *Faith*, (which doth establish *Grace* and not destroy it, *Rom.* 4. 16.) and that this Dispensation of *Grace* for *Justification* unto life was extended freely to *All Nations*, *Gentiles* as well as *Jews*, without difference. This the Apostle asserts, *Rom.* 3. 21. to the end. And in the next Chapter he proves both branches by instancing in *Abraham*, who (1.) was not justified by the Law, but by *Faith*, *Rom.* 4. 3. &c. and (2.) he was justified while he was in the condition of a *Gentile*, *uncircumcised*; Whence he concludes, that the *Blessedness* of *Justification* unto life doth belong also to the *Uncircumcision*, that is, to the *Gentiles*, *Rom.* 4. 9. &c. And this was Gods continuation four hundred and thirty years before the Law of *Moses* was given, as * See chap. 10. the Apostle alledgeth in handling the same *Controversie* to the throughout. *Galatians* *. This is St. Paul's reply in general. Then (2.) more particularly, he tells them, though God did now cast off them *vide Gal.* 1. 6. 7. for their *unbelief*, who were formerly his renowned people, yet he could not justly be charged with *unfaithfulness**, or breach of *promise* * *Rom.* 3. 31.

* *Rom.* 9. 32.
32.
Gal. 5. vers.
23. 34.

* *Rom.* 3. 9. 12
the 22.

* *Gal.* 3. 17.
vide Gal.
1. 6. 7. 16.

* *Rom.* 3. 31.

* And the scope of the Apostle in his Dispute with the Jews, is to prove, that the Faithful were designed to be that Seed.

Rom. 4. 11. 12. 13. and Rom. 9. 8.

Rom. 9. 15.

Dr. Twisse ubi supra p. 90. pp. 82. 93. 6.

promise therefore; Because when he promised he would be the God of Abraham, of Isaac, and of Jacob, and the God of their Seed, he did not renounce his own *Supream Right and Power*, in all times to *restrain and determine* *, at his own pleasure, the signification and Title of that [their Seed] to whom, and to what manner of persons he would. This *Liberty* God always reserv'd to Himself, and exercised it in the Family of Abraham, preferring Isaac before Ishmael his elder brother, Rom. 9. 6. to 10. And more *signally* he used this *Liberty* in the Family of Isaac, (whereof those Twins (that had done nothing to *discriminate* themselves, being yet in their Mothers womb) that this his *Liberty* and good-pleasure might be established, He freely prefer'd the younger before the elder, (vers. 10, to 14.) And these present proceedings of Gods providence, [in accepting the Gentiles upon their submission to the Faith, and rejecting you for your unbelief] which you so much dispute against. This, saith the Apostle is but the same exercise of His *Supream Right and Power*, who had proclaimed to Moses (your great Leader) *I will have mercy on whom I will have mercy*. And this is the very point he pursues, and presses the *equity* of so hard on Gods behalf, in the rest of that Chapter; And this is a perfect account of that *Election* and *Reprobation* which are there handled by the Apostle. And as this *Reprobation* cuts off the Jews no longer than they continue in *unbelief*, Rom. 11. 23. so that *Election* comprehends the Gentiles no longer than they continue in the Faith, Rom. 11. 22.

Desolatus. Sir, I thank you heartily for your pains in unfolding that, which, to me, especially of late, hath been such a hard Chapter. But, Sir, there are some Texts which trouble me, because they seem to import, (and many learned men do so interpret them) that some men are under an *absolute Decree* of *Reprobation*; and that the sins, for which they are at last condemned, come to pass by Gods most *efficacious Decree, Ordinance*, and *Pre-determination*; and if it be so, then their damnation and the sin that procures it, are *inevitable*. And yet, as I said, they have Scripture for this, for it is said, that those wicked murderers of our Saviour did no other thing than what Gods hand and his counsel determined before to be done, AG. 4. 28. & chap.

2. 23.

Samaritanus. This Text hath exercised the wits of the most learned;

learned. They say, 1. This (of *Act. 4. 27, 28.*) is not spoken of what was formerly done to Christ in his Person, but done to him now, in his Disciples, as in *Act. 9. 4, 5.* *Saul, Saul, why persecutest thou me?* 2 'Tis not said, [*To do those things which thou didst determine that they should do:* but which thou hadst determined to be done. And 3. That God, foreknowing their malice was such, that their hearts were bent upon it, to execute it, if they were not violently hindred, He determined his own will to a permission, that they might freely execute this wickednesse. But 4. Some, to make all clear, so resolve, that those words, [*both Herod, &c. were gathered together*] should be read as a Parenthesis; and so they make the meaning to be, as if the words were placed thus, [*For as much both Herod, &c. were gathered together against the holy child Jesus, whom thou hast annointed, for to do whatsoever thy hand and thy counsel, &c.* And the words following seem to favour this Interpretation, or reading, [And now, Lord, behold their threatening, and (seeing they are so violent in opposing, what thou wert annointed to institute and accomplish) grant unto thy servants, &c. This reading ought not to seem strange to you, for the Learned observe such Trajections and Parenthesis to be usual in Scripture, as *Luk. 2. 34, 35. Act. 13. 27.*

Desolatus. Sir, I am satisfied in the sense you have given of that Text. But I pray explain that of *S. Jude*, * [*There are certain* * *verf. 4.*] *men crept in unawares, who were before of old ordained to this condemnation.* How are they said to be ordained to it?

Samaritanus. This doth not imply an Absolute Reprobation. The word is, *απορροπισμένοι*, *præscripti*, as the vulgar Latin and *Beza* read it. But not to trouble you with Criticisms about the word, such ungodly men as are there mention'd, [*that turn the grace of God into lasciviousnesse, and deny the only Lord God, and our Lord Jesus Christ*]; they may be said to be fore-ordained to condemnation in a threefold sense. 1. *Sententia juris*, by Gods general Decree, or the Sentence of the Law, which is the revelation of that Decree. For God being Essentially holy, cannot take pleasure in wickednesse, *Psal. 5. 4.* nor will he clear the guilty, *Exod. 34. 7.* He hath therefore from all Eternity made a general Decree, to render to every man according to his works, *Rom. 2. 6.* Heaven is awarded to such as (upon the stock of a lively faith) *continue patient in well doing, ibid.* but Hell to the workers of iniquity.

iniquity. By reason of such an *Eternal Law* or *Decree* immutably established in Heaven, every such wicked wretch may be said to be *fore-ordained* to condemnation. Not that this *Decree*, being an *Immanens* act in God, doth produce any real effect, answerable to it self, either for the Creature *before* he was made, or in the Creature *after* he was made, untill he hath of himself, freely made up that *measure* of sin, unto which Hell-fire was awarded by the said Decree. But the *measure* of sin being made up, then (as the *Lawyers* speak) *Judicium transit in rem judicatam*: The *Eternal Sentence* produceth a *Transient* effect in the guilty creature. As amongst us, we say, the *Malefactor* is a dead man before either the *Judge* hath given *Sentence*, or the *Fury* brought in their *Verdict*; that is, he is dead in *Law*, dead by a *Decree* made concerning such *crimes*, many hundred years (perhaps) before this *Malefactor* was born. But (as on *Earth*, so in *Heaven*) the *Decree*, or *Eternal Law* of God, doth not necessitate any man to commit *these* crimes against which it is established. The *Law* made and *provided* against *Felony* is so far from necessitating any man to commit it, that it serves All men for a *Preservation* against it. Neither is any man liable to the *Condemnation* of the *Law*, till he be found *guilty*, and convicted of the *voluntary* breach of it. The *Eternal Decree* of God concerning *Sin* being *promulgated* into a wholesome *Law* against it, is of the same *Nature*. But in regard of such a *general Decree*, he that hath sinn'd himself up to his full *pitch*, may be said to be *fore-ordained* to condemnation; and in this sense, the (finally) unbelieving is condemned already*.

* Joh. 3. 18. &
36.

2. In *predicatione*; Proscribed in some *Prediction*, or publick *Record*: And this *Notation* is more proper to the word in *St. Jude* than that by which it is rendred, [*ordained*]; for *πρόσπαμμα* signifies any thing pasted up upon a dore, to be exposed to publick view and notice*: so *Christ* is said to be set forth before the eyes of the *Gallatians*, He was pasted up upon the *pillar* of the *Church*, exposed to publick view in the holy *Ordinances*. So were these *Seducers* *St. Jude* speaks of, and all such as follow their *pernicious ways*, posted up, set forth to *condemnation*, in those *predictions* of our *Saviour* and his *Apostles*, (to which *St. Jude* alludes, as appears, *vers. 17, 18*. Remember ye the words which were spoken before of these *Apostles* of our *Lord Jesus Christ*, how that they told you there should be mockers, &c.) *Luke. 21. 8. 27.*

* Gal. 3. 1.
γερύσατο.

2 *Theff.* 2. 8. &c. That St. Jude speaks of such a prediction or prescription of them appears by the 14 verse, And Enoch also the seventh from Adam (as Moses and others had done) prophesied of these, saying, Behold the Lord cometh, &c. In this respect also the ungodly may be said to be fore-ordained, or rather set forth afore unto condemnation.

3. This may be done [in effigie] in some Exemplar Type or Pattern. Thus St. Jude saith, that the Sodomites were set forth for an example, suffering the vengeance of eternal fire, *vers.* 7. St. Peter saith, They were made an ensample unto those that after should live ungodly, 2 *Pet.* 2. 6. For our Saviours Rule is, They that are parallel in the sin shall be so also in the judgment, *Luk.* 13. 3. Hence the Apostle, having declared how the Israelites had a promise of inheriting the land of Canaan, yet upon their multiplied provocations were cut off by Gods Oath* from all hope or possibility of enjoying it, he gives a caveat unto Christians to 14. 21, 22, 34. avoid the like sin, lest they fall under the like irrevocable sentence of Reprobation; *Heb.* 3. 18. with *chap.* 4. 1, 11. And 1 *Cor.* 10. 6, 11. he saith, The judgments of God upon that people were our Types, Figures, or Ensamples, and written for our admonition.

Lastly, St. Jude* saith of that covetous, seditious, and bloody Sect of Gnosticks in his time, that went in the way of Cain, and ran greedily after the error of Balaam for reward; he saith, They perished in the gain-saying of Corah. But you will ask, how could that be, when the Rebellion of Corah was in Moses time, and these men lived many hundred of years after in St. Jude's time? Why, they perished in effigie, in their Types, Patterns, or Representatives. Thus you see in what sense men may be said to be fore-ordained, or set forth afore-hand unto Condemnation, though their persons be under no such Decree of Absolute Reprobation.

Desolatus. Does not God fore-know that men will sin, and continue obstinate in it to their last period, and so incur the guilt of condemnation according to his Eternal Law, though he hath not absolutely ordain'd them to sin and condemnation?

Samaritanus. They that say, God fore-knows nothing but what he hath ordained to come to passe (making his Pre-science depend upon his Decree) they derogate from the glory of Gods fore-knowledge, (which yet we see the Scriptures celebrate even with

* *Jud. Epist.*
vers. 11.

with admiration.) For what praise shall the *prescience* of God have, if he *fore-knows* nothing but what himself hath decreed? seeing we can scarce find a *Mortal* so brutish as to be ignorant of what himself hath determined. The knowledge of our God, we are assured, is *unsearchable*, and therefore without passing a *Decree* for their *Commission*, he *fore-knows* sin and all such contingencies as, for their *obscurity*, are most remote to human understanding. But there is this further difference betwixt Gods *Pre-science* and his *Absolute decree*: (were there any such) in this case. Such a *Decree*, in order to its *Execution*, doth introduce an *Antecedent*, *Casual*, and *Inevitable Necessity* of sinning and being damned. *Pre-science* is but a *looker on* in the whole proceffe. *Pre-science* is but a *Perspective*, through which God discovers a mans *voluntary motion*, till he arrives at that horrible Lake of fire and brimstone: But *That Decree* is such a *Boat* or *Engine* as transports Him thither, will He, nill He, *irresistibly*.

Desolatus. I shall consider, that this *piercing Eye* of God is always open and upon me, to *observe* my steps; and make it a *motive* and enforcement to *steer* my course so much the more exactly. But you must give me leave to ask you two or three Questions more: And first, deal ingenuously with me, Doth God give *Grace sufficient* unto *Faith* and *Repentance* to such as perish for the *abuse* and *neglect* of it?

Samaritanus. God gives, or is ready to give (if we make no new obstructions) that *Grace*, that is *sufficient* to the obtaining of *Faith*; perhaps, not *immediately*, but *grace sufficient to use the means*, *grace to do more* than we do in order to the obtaining of it. You may reflect upon what was said above upon *Habentis dabitur*.

That some men may perish who receive *sufficient* grace to bring them to salvation, if they would persevere in it, appears plainly from hence that our Saviour saith to his Disciples, *Matth. 24. 13. He that shall endure to the end the same shall be saved*. And, *If ye continue in his goodness--- Rom. 11. 22. Ye shall not be cut off*. Can a man arrive at a place that is not in the direct way that leads thither? He must be instructed to *turn*, and not exhorted onely to *continue* in it. And how could St. Paul say of some, that they made *shipwrack* of *faith* and a good *conscience*, *1 Tim. 1. 19*. Can that be *shipwrack'd* that was never in the *Vessel*? and can that be called a *shipwrack*, which though

• See 2 Ep.
Joh. 8.
Gal. 3. 4.

though preserved intirely, would but bring us to perdition ?

Desolatus. But should a man, through his sinfull improvidence, make (shipwrack of this grace, may his damage be recovered?

Samaritanus. Yes; how else could the Apostle give order, To deliver the Incestuous Corinthian unto Satan for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus? 1 Cor. 5. 5. If there be no restitution for persons that have once wasted that portion of grace that was put into their hands, then there can be no right *Prodigals* but our first *Parents*. What think you of *David*, *Peter*, *Solomon*, and others, whose falls were most lamentable, and yet they were restored by a new Conversion?

See Ezek. 18.
21, 22.

Desolatus. The Apostle saith of some, that if they fall away, it is impossible to renew them again unto repentance, Heb. 6. 4, 6.

Samaritanus. The word [impossible] doth many times signify no more but [tis extremely difficult] but in that place to the *Hebrews*, the Apostle speaks of such as do not onely fall away, but add persecution of the Gospel of grace to their Apostasy from it; For they tread under foot the Son of God, and count the blood of the covenant wherewith they were sanctified an unholy thing, and do despite to the Spirit of Grace. Though we may not give that which is holy unto dogs*, nor cast our pearls before swine, who will trample them under their feet, and return and rent us; yet we are assured the fatted Calf is killed* and made ready to entertain the returning Prodigal. Sinners are therefore every where exhorted to return, and God hath promised to heal their backslidings, Hos. 14. 1, 2, 4. Repentance is *Secunda Tabula post naufragium*. And Christ hath invited all that are heavy laden with their sins to come unto him, Matth. 11. 28. And, if they come, we have his promise, He will in no wise cast them out, Joh. 6. 37.

*Matth. 7. 6.

*Luk. 15. 23.

Desolatus. This is a very encouraging Invitation, but I suppose it concerns none but such as He died for; and because so many do flatly deny Universal Redemption, and the holy Scripture it self seems sometimes to restrain his death to a certain number, as where it saith, [He gave his life a Ransome for many*] Therefore I would gladly be satisfied about the extent of that death of His, whether the Satisfaction and Merit of it were for All, I mean not All Sorts onely, but All Individuals.

*Matth. 20. 28.

Samaritanus. You have ask'd a very material Question ; for seeing there is salvation in no other but Christ, such as are not redeemed by him, (if there were any such) can receive no benefit (as to matter of salvation) from him, nor have any comfort really administered unto them. But if we receive the testimony of men, the testimony of God is greater : and this is the testimony of God which he hath given of his Son.

1. That He came to seek and to save that which was lost (a) : That God laid upon him the iniquity of us all (b) : That He died for the ungodly (c), for sinners (d), for his enemies (e), for All (f), for every man (g), for the world (h), for the whole world (i), for the unjust (k), and finally disobedient (l). (a) Matth. 18. 11. Luk. 19. 10. (b) Isa. 53. 6. (c) Rom. 5. 6. (d) Rom. 5. 8. (e) Rom. 5. 10. (f) 1 Tim. 2. 5, 6. chap. 4. 10. (g) Heb. 2. 9. (h) Joh. 3. 16. chap. 1. 29. chap. 6. 33, 51. (i) 1 Joh. 2. 2. (k) 1 Pet. 3. 18. (l) *ibid.* vers. 20.

2. That he died for as many as are dead in Adam. Rom. 5. 12, 18. 1 Cor. 15. 22. 2 Cor. 5. 14.

3. That he died for as many as are bound to believe in him. 1 Pet. 1. 18, 19. with 20. See *The Examin.* of Tilenus, pag. 168, 169, 170.

4. That he died for as many as are bound to adore and serve him. 1 Cor. 6. 20. 2 Cor. 5. 14, 15. with Rom. 14. 9.

5. That He died for as many as we are obliged to pray for in Christ's Name. 1 Tim. 2. 1. with 5. 6.

6. That He died for such as do deny him, and crucifie him to themselves afresh, and finally perish. Heb. 6. 4, 5, 6. ch: p. 10. 29. 2 Pet. 2. 1. See also Rom. 14. 15. 1 Cor. 8. 11.

These All are those Many in St. Matthew ; unless you will say, He gave His Life a Ransom for Many, because they are not All, but A Many that will Accept of it ; and consequently that in the Event, they are not All, but A Many that are actually Redeemed, the rest losing the benefit of the general Ransom through their wilfull infidelity and neglect to make Application of it.

But for the spiritual peace and comfort of poor Souls, Mr. Baxter hath found it very necessary to tell them this great Truth, " That the Scripture, by the plainness and fulnesse of its expressions, makes it as clear as the light, that Christ died for All. And, saith he, " If Satan would perswade you either, that no Ransom or Sacrifice was ever given for you, or that therefore

*Direct. for peace
of Consc. Dir. 5.
pag. 32, 33.*

" you

"you have no Redeemer to trust in, and no Saviour to believe
 "in, and no Sanctuary to fly to from the wrath of God; He
 "must first prove you, either to be no lost sinner, or to be a
 "final impenitent Unbeliever, that is, that you are dead al-
 "ready; or else he must delude your understanding, to make
 "you think that Christ died not for *All*: And then I confesse,
 "(saith he) he hath a sore advantage against your Faith and
 "Comfort.

Desolatus. I have but one scruple more that disturbs me,
 and 'tis this; Whether (as it is abundantly evinc'd that Christ
 died for *All*, so) He doth make *Intercession* for *Grace* for *All*;
 For if this part of his *Priestly Office* be limited and restrained to
 some certain number, His *Death* for the *Rest* (without his *Inter-*
cession for *Grace* to apply the fruits thereof) will be of no ad-
 vantage, nay, a great disadvantage* to them.

Samaritanus. You say very true, therefore we do
 not separate His *Death* from his *Intercession*. Which *Intercessi-*
on he makes unto his *Father*, that He would please, in a *Way* and
measure, most suitable to his own *Wisdom*, associated with *Mer-*
cy and *Justice*, to communicate *Grace necessary* and *sufficient*
 for the needs of *All* men. If he made *Intercession** for so great
 Transgressors as were his bloody Murderers, (in whose behalf he
 said even in the heat of his sufferings, *Father forgive them, for*
they know not what they do.) Who can doubt of an interest in his
Intercession? Besides, His *Intercession* is grounded upon his
 Propitiation, and that is for the whole world; which is St. *John's*
 great Cordial for our Infirmities, 1 *Joh.* 2. 1, 2.

Desolatus. But I have heard one *Text* alledged which hath
 much dejected me in my hour of temptation; 'tis *S. Joh.* 17. 9.
 where our Saviour is making his most solemn and pathetical pray-
 er, that we find recorded amongst all the *Evangelists*; and some
 say, 'tis as it were a copy of his *Intercession* now in Heaven; yet
 there he saith, *I pray for them, I pray not for the world, but for*
them which thou hast given me, for they are thine.

Samaritanus. This *Text*, I confesse kept me long in sus-
 pence about this *Article*; but upon better advisement I observe
 several and distinct parts of that *Prayer* of our Saviour: which
 observation unlocke the secret, or the doubt rather, and gave me
 a clear notice of the sense of the whole *Prayer*: The first and

* Contrary to
 what himself
 saith of his Ex-
 hibition.

Joh. 3. 17.
Baxt. ibid. at
 29. Certainly
 & good proof,
 &c.

* *Isa.* 53. 12.
Luk. 23. 34.

greatest part whereof is spent in the behalf of his *Apostles*, for whom He prays, That his Father would *preserve* them in *truth* and *unity*, *vers.* 11, 17. That he would give them *patience* and *courage* to endure the *malice* of the world, and *support* their spirits under the *persecutions* of it, *vers.* 14, 15. That he would *bless* their *Ministry*, and make it *successful* to the *conversion* of the world, *vers.* 18, 19, 20. This part of the prayer being *especially* designed for the *Apostles*, an *intercession* for the *prosperity* of their *Office*, and the *perseverance* of their *persons* in the *faith*. In this part of his Prayer He inserted these words very fitly, [*I pray for them, I pray not for the world.*] But having discharged this part, he then prays more *extensively*, even for *All that should believe* through their *Ministry*, *vers.* 20. And because an *Unity* in *Faith* and *Charity* in *Doctrine* and *Affection* is so *amiable*, that it is a great *motive* to induce *Strangers* to embrace that *Religion*, that is *calculated* to preserve such *Unity* amongst the *Professors* of it: Therefore he prays for this *Unity* amongst *Believers*, that it may gain *credit* to the *Gospel* they profess, and procure the *Ministry* thereof to be the more *effectual* to the *unbelieving* world, *vers.* 21. The whole Prayer (as to these branches) runs thus, [*Neither pray I for these (Apostles) alone, but for them also which shall believe on me through their word: that they also may be one, as thou Father art in me, and I in thee, that they also may be one in us.* N. B. That the world (of unbelievers) may believe that thou hast sent me.]

Here you see clearly our Saviour prays, that the *grace* of *Faith* may *mediately* (through the *Ministry* of the Word, and the *Christian-like* conversation of *Believers*) be bestowed upon the *whole* world. And forasmuch as our blessed Lord doth here intimate, that *unity* amongst *Christians* would be a *mean*, hugely *conducibile* thereunto, therefore consider how much all that *professe* His *great* and *glorious* Name are obliged to lay down all *Animosities* begotten betwixt *Pride*, *Covetousness*, and *Faction*, and to endeavour earnestly to keep the *unity* of the spirit in the bond

2 Ephes. 4. 3. of peace.

Desolate. My dear Friend, I do now most heartily thank you, and my gracious God for you. Blessed (a), and for ever blessed be the God and father of our Lord Jesus Christ, which according to his abundant mercy hath begotten me again unto a lively hope, through

21 Pet. 1. 3.

through the universal (b) Redemption that is in Christ Jesus; ^{b Rom. 3. 23, 23, 24.} whereby I am now restored to my peace and comfort, and enabled to rejoice with joy unspeakable and full of glory (c). ^{c 1 Pet. 1. 8.}

Samaritanus. And Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we our selves are comforted of God. This is our duty upon our Emergency out of any other sadness, as well as out of grievous lapses, by vertue of that obligation laid on Peter, [And thou when thou art converted, strengthen thy brethren.] ^{2 Cor. 1. 3, 4.}

I shall add no more but this Exhortation, See that you walk worthy of the Lord unto all pleasing, and as be comes the Gospel of Christ, and the price of your high calling: Building up your self on your most holy faith, praying in the holy Ghost, keep your self in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life: And be not weary in well-doing, for in due season you shall reap if you faint not. Therefore my beloved Desolatus, be you steadfast, unmovable, always abounding in the work of the Lord, forasmuch as you know that your labour is not in vain in the Lord. ^{Col. 1. 10, Phil. 1. 27, Ephes. 4. 1, Phil. 3. 14, Jude epist. vers. 20, 21, Gal. 6. 9, 1 Cor. 15. the last.}

And the very God of peace sanctifie you wholly: and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it. ^{1 Thess. 5. 23, 24.}

Now unto him that is able to keep you from falling, and to present you faultlesse before the presence of his glory with exceeding joy, to the onely wise God our Saviour be glory and majesty, dominion and power, now and ever, Amen. ^{Jude epist. vers. 24, 25.}

S. Luk. 10. 30, 31, 32, 33, 34.

A certain man fell among thieves, which wounded him, and departed, leaving him half dead.

But a certain Samaritan had compassion on him, and went to him, and bound up his wounds, pouring in oyl and wine.

1 Tim. 4. 8.

Godliness is profitable unto all things.

2 Cor. 4. 1, 2.

Therefore seeing we have this Ministry, as we have received mercy we faint not: But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending our selves to every mans conscience in the sight of God.

Prosper ad objectionem Vincentii septimam, quæ sic habet: Quod hac sit voluntas Dei ut magna pars Christianorum salva esse nec velit, nec possit. Respondit: Si de his hoc dicitur qui pietatem Christiana conversationis & fidei deserentes in profanos errores, aut in damnabiles mores irrevocabiliter transferunt, non dubium est quod talem voluntatem habentes, salvi esse nolunt, & quamdiu salvi esse nolunt; salvi esse non possunt. Sed nullo modo credendum est huiusmodi homines in hanc desperationem ex Dei voluntate cecidisse; cum potius alleuet Dominus omnes qui corrunt; & erigat omnes elisos: Nemo enim nisi illius Gratiâ erigitur; Nemo nisi illius Gratiâ stabilitur. Dei ergo voluntas est ut in bonâ voluntate maneat, qui & prius quam deseratur, neminem deserit; & multos desertores saepe convertit.

Certissime noverimus nullum fidelium à Deo non discedentem relinqui, neque cuiusquam ruinam ex divinâ esse constitutione dispositam: sed multis qui jam iudicio rationis utuntur, ideo Liberum esse discedere, ut non decessisse sit præmium, & ut quod non potest nisi cooperante spiritu Dei fieri, eorum meritis deputetur, quorum id potuit voluntate non fieri: quæ voluntas in malis actionibus sola esse potest, in bonis autem sola esse non potest. Scriptor. de vocat. Gentium, lib. 2. cap. 12.



A
BRIEF ACCOUNT
Of the
SYNOD at DORT.

*Taken out of the Letters of Mr. Hales and
Mr. Belcanqual, written from Dort to the
Right Honourable Sr. D Carleton, Lord
Embassador then at the Hague.*

Out of which the Reader may observe with me,

I. **T**HAT (generally speaking) the Synod were an adverse Party to the *Remonstrants* and their Doctrine; the evidences hereof are so many, I know not well where to begin my calculation: I will content my self with some few Testimonies.

1. The *Presidents* jealousy (which without all question proceeded from some guilt in himself) that this was the sense of the *Remonstrants*, and made them so unwilling to submit their cause to so unequal a Decision. The *Presidents* words are these, "Pretend you what you will, the true cause of this your indisposition is this, That you take the Synod for the adverse part, and account your selves in equal place with them; this conceit hath manifested it self in all your actions. Letter of 15 Jan. pag. 62.

2. The *Dean* of Worcester discovered no less in his Latine Sermon in the Synod-house, wherein he came at last to exhort them to stand to the former determinations, which had hitherto most generally past in the reformed Churches in these points; and told.

told them it was a special part of his Majesties Commission to exhort them to keep unalter'd the former Confessions. (Here Mr. H. refers it to the Ambassador, saying) How fit it was to open so much of their Commission, and thus to exprest themselves for a party against the Remonstrants, your Honour can best judge. Letter of Novemb. ¹⁹ pag. 11.

3. 'Tis probable the Lord Ambassador gave them a check for this betraying their Commission; for we find them standing more carefully upon their guard afterwards. It was proposed that there should be (amongst some others) *Scriptum Didacticum*, a plain and familiar Writing drawn, wherein the doctrine of the five Articles, according to the intent and meaning of the Synod, should be perspicuously exprest for the capacity of the common sort. But the English were altogether against it, their reason was, Because it seemed incongruous that any writing concerning the Doctrine of the Articles should be set forth, before the Synod had given sentence. And indeed I must confesse (saith Mr. Hales) I see no great congruity in the proposal; whilst matters are in controversy, Judges walk suspensly, and are indifferent for either party; and whatsoever their intent be, yet they make no overture of it till time of Sentence come. All this businesse of Citing, Inquiring, Examining, must needs seem only as acted on a stage, if the Synod intempestively before-hand betray a resolution. But notwithstanding any reason allegible against it, the thing is concluded. And a little after he relates, that the President advised those who were to undertake this, That they should have an eye to the inclination of the Synod, and beware, as much as might be, that they touch not there where any man was sore. Whatsoever the pretence is (saith Mr. Hales) the mentioning of these Books, before the determination of the Synod be formally set down, must needs be very unseasonable. "It will make the world to think, they came resolved what to do, which though perchance they did, yet it is no wisdom to confesse it. Letter of Feb. 7. 1619. pag. 78, 79.

I will add but one testimony more, which is this of Mr. Belcanquai (in his Letters to the Lord Ambassador of Febr. 23.) *Seff. 89. Febr. 22.* (saith he) *There were read 37 pages of the Remonstrants Book, which sheweth their opinion of Reprobation.*

in which they did lay open the harsh opinions of many of our men, which unless the Synod do condemn, as well as the opinion of the Remonstrants, I see not how they can give the world satisfaction touching their indifferency. (Of Mr. B. l. Letters pag. 12.) But the British Divines, &c. who urged it very vehemently, could not so much as get this opinion rejected, [*Nem. n. m. posse plus b. ni facere quam facit.*] Nor this, [*Deum movere hominum linguas ad blasphemandum.*] pag. 39, 40.

This leads me to my

Second Observation, viz. That the Provincials were a passionate and factious (if not a malicious) Party.

For evidence hereof, (1) Consider the temper of some of them, and how they flew out into passion, beyond all measure, especially when any thing was spoken that seem'd to favour the cause of the Remonstrants. Upon this account grew that great animosity of Gomarus against Martinus mentioned in Mr. Hales his Letters of Jan. ¹⁹ 1618. pag. 72. and more fully discovered in Mr. Belcanqual's Letters of Febr. 18. pag. 8. where he tells the Lord Ambassador, " [In truth I must needs say, that some of the Provincials do use Martinus very uncivilly, and all the foreign Divines do begin to take it evil at their hands: They use him with so much discourtesie, as I will assure your Lordship he hath been very near leaving of the Synod, and his Colleagues were half purposed to go with him. What a blow this would give to the credit of the Synod, any man may easily perceive; the Provincials in this take not the right course. Though one be against the Remonstrants in all the five Articles in substance, yet if he offer from thence but in manner of speaking, they hold him as not sound. And in his next Letters (of Febr. 23. pag. 9, 10, 11.) he relates of a plot laid *ex compoſito*, for disgracing of these *Bremenſes*, and how the British Divines drew the indignation of those Provincials upon themselves, by interposing (though it was done by the Lord Bishop of Landaff with gravity and sweetness) to allay their contentions. Inſomuch that (in his Letters of March 25. pag. 13.) he tells the Lord Ambassador, " That Sibrandus and Gomarus keep their fits of madness by course; the last fit before this came

"came to *Gomar* his turn, and this day *Sibrandus* flew out, but
 "with such raving and fierceness of countenance, such unheard
 "bitternesse against our Colledge, as I desire no other revenge on
 "him than the very speaking of the words; which (saith he a little
 "after) if they had come from a wise man's lips, had been above the
 "strength of patience. If these men flew out thus passionately against
 "some of their own Party, for their gentleness and moderation,
 "(which was the onely provocation of their choler) what temper
 "may we expect to find them in, in their proceedings towards their
 "Adversaries? This we may collect from Mr. *Belcanqual's* Letters
 "of Febr. 13. (misplaced amongst Mr. *Hales's*, pag. 60, 61.)
 "where he reports the matter thus: "[For the *Provincials*, for any
 "thing I can see, they are so far set against the *Remonstrants*,
 "I wish not their persons as well as their opinions, that I am
 "afraid they will not like well of our Moderation. For the
 "Dismission of the *Remonstrants*, since your Lordship is pleased
 "to take notice of it, I hope I may without offence say, that it
 "was such as certainly did the Synod much wrong. On Friday
 "when they seemed to yield, then the *Extremi Theologi* could not
 "be heard for the continuing of them in the Synod. Nay, the trick
 "which was put upon them was a little too palpable, For the
 "Delegates had their Decree of Dismission written, before they
 "came into the Synod; yet our voices were asked, hoping it
 "should have been answerable to their Decree; but finding it
 "was otherwise, without so much as laying their heads together
 "for consultation, they published a Decree which they brought
 "written with them into the Synod. This was resented so ill by
 "some of the Foreign Divines; that when (according to the cus-
 "tom) repetition was made of the Act for the *Remonstrants*
 "Dismission, *Lud. Crocius* of Breme (which perhaps began their
 "indignation against these Divines) signified, "That he per-
 "ceived that Mr. *Prases* in that business had been *pauca commo-*
 "tior, and had let slip *verba quada ac rba*, which might well
 "have been spared; that in so great an act as that was, a little
 "more advice and consideration might have been used. The Sy-
 "nod ought to have been consulted with, and a Form of Dis-
 "mission conceived and approved of by all, which should in the
 "name of the Synod have been pronounced and Registred;
 "whereas now the Synod stands indicted of all that unnecessary
 "roughness

"roughness which then was praised. It had stood better with
"the honour of the Synod to have held a more peaceable and
"passionless order. Mr. Hales his Letters of Jan. ⁶ pag. 64, 65.

See also pag. 70. and the Letters of Jan. ¹² ₂₂

And this will not onely lead our way to it, but also clear our
Third Observation, viz. That this *Factions* Provincial Party
swayed matters in this Synod as themselves listed. That they
were able to do so is evident, because they made up two parts
of three, and so could out-vote the rest at their pleasure; and
that they did so, appears, not onely by what is alledged already,
but also by Mr. Hales his Letters (of Jan. ⁶ ₁₆ pag. 64, 65.)
where he saith, "[The forreigners think themselves a little
"indirectly dealt withal, in that it being proposed to the whole
"Synod to passe their judgment concerning the behaviour of
"the Remonstrants, the Provincials were not at all required to
"speak, and by these means the envy of the whole business was
"derived upon the Forreigners. Whereas on the contrary, when
"the like question was proposed formerly, and the Forreign-
"ers had spoken very favourably in the Remonstrants behalf,
"the Provincials struck in, and established a rigid Sentence
"against the Forreigners liking; So that there is little regard
"given to the judgment of the Forreigners, except they speak as
"the Provincials would have them.

This will lead us to our Fourth and last Observation, viz.
How matters were carried by them; which may easily be resolved
by the former passages: But for further satisfaction, the Reader
may take it in these Instances following,

1. Mr. Belcauqual in his Letters of March 25. (pag. 32.)
tells the Lord Embassador, That "[the President would take
"upon him more than ever any President did, to make Canons,
"and pass them by *Placet* or *Non-placet*, and then he hath so
"many of the Provincials at command to pass what he will. I
"cannot, I confess, yet see how it can consist with the dignity of
"any, much more of some of the Members of the Synod, that
"the President should dictate Canons, and the rest, especially
"a Bishop write after him; so that he maketh the Ca-
"nons and the whole Synod are called, *Non ad Consilium, sed*

sanctum ad consensum. (And a little after he saith) The President and his Provincials have no care of the credit of Strangers, nor of that account which we must yield at our return, unto all men that shall be pleased to call for it, Their Canons they would have them so full charged with Catechetical Speculations, as they will be ready to burst, and I perceive it plainly, that there is never a *Contra-Remonstrant* Minister in the Synod, that hath delivered any Doctrine which hath been excepted against by the Remonstrants, but they would have it in by head and shoulders in some Canon, that so they might have something to show for that which they have said. And yet he tells the Lord Embassador (*March 16. pag. 26.*) That the *Geldri* were too too rigid in many things; that the *North-Hollandi* had many things, which we thought not onely to be rigid but false; that the *Drentani* delivered many false and absurd propositions. And (in his next Letters of *March 17. pag. 28.*) he saith, *In good faith some of the Provincials*, especially the *Geldri* and the *North-Hollandi*, who are, of all in the Synod, greatest in the President his books, have delivered such Propositions in that (second) Article, as I dare say never any Divine in the world dreamed of but themselves; for my own part, *I had rather lose mine hand, than subscribe them.* And (*pag. 36. in his Letters of March 25.*) he saith, ' What trouble we have had in the last Sessions, none can conceive but those who were present at them; and what strange carriage hath been in them, especially on the President his part it is too palpable; he hath deceived all mens hopes of him very far. This matter of the personal censure, which was a thing of great consequence, we were never made acquainted with; before the very instant in which it came to be read; and because the Delegates must not be stayed from their going to the Hague, therefore all the Synod must say Amen to it. Between the fore-noon and the afternoon Session there was strange labouring with the *Exteri* for getting their consent to it, yet we meddled not with it. All I can say is, We thinketh it is hard that every man should be deposed from his Ministry, who will not hold every particular Canon; never did any Church of old, nor any Reformed Church, propose so many Articles to be held, *sub pena excommunicationis*, &c.

2. They misreported and perverted the sense and Doctrine of the Remonstrants; For Mr. Belcanqual (in his Letters of Febr. 9. pag. 1, 2.) informs the Lord Embassadour, 'That one of the Transilvanians took it evill, that we took the Remonstrants meaning in their opinions, where they spake best and soundest; but he would have their meaning to be gathered out of all places in their Books, where they spake most absurdly, which we thought was very far besides the Rule of Charity. And in his next Letters (of Febr. 15. pag. 4.) where he relates the reading some part of a huge Volume, which had been presented to the Synod by the Remonstrants; his words are these, '[I must needs say, the Remonstrants had no favour; for I will assure your Lordship, that the President picked out the worst part of it: There were some five leaves read, which contained nothing but a bitter Scurr against Calvin, Beza, Pareus, Piscator, Whitaker, Perkins, Bogerman, Fetus, and twenty more. But in truth, though unhappily, yet finely penn'd, me-thought it was Episcopus his tongue.] And (in his Letters of April 9. pag. 35, 36.) he informs thus; '[They are so eager to kill the Remonstrants, that they would make their words have that sense which no Grammar can find in them. Upon Tuesday in the after-noon we had a Session, in which were read the Canons of the first and second Article, and were approved, except the last of the Second Article, which were never heard of till that hour, and the second Heterodox in that same Article; what they were Dr. Davenant will inform your Lordship; The last was such, as I think no man of understanding would ever assent to. Then speaking of the last Heterodox; 'Wherein, saith he, our Colledge maintained dispute against the whole Synod; They condemned the thing it self as a thing most curious, and yet would have it retained onely to make the Remonstrants odious, though they find the very contrary, of that they would father upon them in their writings.

3. They would not (at the most earnest importunity of the British Divines and some others) condemn any of the most horrible expressions and phrases, that had been used by the Calvinian Doctors (as was noted above) no nor so much as these two, [That God moves the tongues of men to blaspheme;] and

[That a man can do no more good than he doth.] See after Mr. B. Let. p. 39, 40.

4. When it was moved by Dr. Davenant, * That the Collegiate Suffrages might be read publickly (that the Auditors might take notice of *their* ingenuitie, in condemning *no more* in the Remonstrants, and *something* in the Contra-remonstrants too; because (we know, saith Mr. Belcanqual) the Provincials in forming of the Canons will carry us down by voices, and no words of ours that sound that way shall be expressed;) This was refused upon very trivial pretences; but the real ground was, that the Auditors might not take notice of this their Moderation and Impartiality, which would have too much implied the want of them in others. See Mr. Belcanqual's Letters of

See Mr. Hales March 9. pag. 27, 18, 19. *

Letters of Jan.

15
25. pag. 72, 73.

5. The Canons were drawn up in private, and as it were, dictated by the President, as was noted above, and complained of. See Mr. Belcanqual's Letters of March 25. pag. 32, 33. & pag. 37. a. f.

All which passages duly considered, I shall upon the whole matter make a few *Queries*, and so conclude the Readers trouble.

1. Whether (for all the Lord Embassadors care to prevent it) that were not a true Prognostication of Mr. Belcanqual, in these words, [If your Lordships care do not now most of all shew it self for procuring of good counsel to be sent hither for the constitution of the Canons, we are like to make the Synod a thing to be laughed at in after ages ?] Letter of March 25. pag. 33.

2. Whether that observation of D. Tillemus hath not as much Truth as Acrimony in it, (in his Notes and Animadversions upon the conclusion of the Canons of the Synod of Dort, pag. 181.) His words are these, *Aristidem uariam historiam in privata vita ita se gessisse, ut Fusti Cognomenum obtinuerit; interim in Reipub. administratione multa prater jus & equum admisisse, dum patrie rationibus sese accommodat, quam uxoris & filiarum. Aristu dicebat. Politicum hoc sophisma dignum imitatione visum est Doradacenis qui aliis in rebus iustitia & ueritati litandum rati, in hoc negotio, Victoria spem in fraudis, injuria, & calumnia arribus, tribunitiisque ejusmodi molitionibus repositam esse viderunt.*

3. Whether Malderus had not too much cause to passe
tho

that Censure upon the Faith of the Synod, which he doth in these words? *Non abs re Synodus in Praefatione sua testatur Sancto iurjurando se promississe initio, solam scripturam sacram pro iudicii norma habituram, & in causa hujus cognitione & iudicio, boni integraque conscientia versaturum esse: quod etiam per singularem Dei gratiam, maxima diligentia, fide ac conscientia se perfecisse, & omnium ac singulorum consensu hoc iudicium absolvisse, persuadere admodum serio conatur. Vix eredo quonquam, partium studio non praecogitatum, fidem adhibiturum, boni integræque conscientia versatum esse in hac arena Synodum, veram verboque Dei consentaneam sententiam de quinque doctrina controversa capitibus proutisse, & falsa verboque Dei dissimulante rescisse.* Jaan. Malderi *Anti-Synodica*, cap. 16. pag. 308, 309.

4. Whether these Letters of Mr. Hales and M^r. Belcanqual do not sufficiently justify all the complaints of the Remonstrants, expressed in their Historical writings? See *Alia & Scripta Synodalia Remonstr. in Script. Histor. & Brevis Narratio, & Auditorum in Praefat. & D. Toloni. Not. in Can. Synod. Dordrac. in Epist. ad Lectorem.*

5. Whether the Remonstrants had not just cause to except against the incompetency of these Judges? as they did. Mr. Hales Letter of Decemb. ¹₁₁ 1618. pag. 33.

6. Whether, when the President dismissed them, after a most bitter speech in these words, [*Quamobrem vos delegatorum & Synodi nomine dimitto, exite*] Sapma had no reason to cry, *Exeo ex Ecclesia Malignantium?* Mr. Hales Letter of Jan. ⁵₁₅ 1618. pag. 64.

7. Whether that Synod be not Null by Mr. Belcanqual's own confession, in his Letters of Febr. 13. (amongst Mr. Hales Letters, pag. 61.)? His words are these, 'They (the Remonstrants) were called in and dismissed with such a powdring speech, as I doubt not but your Lordship hath heard with grief enough; I protest I am much afflicted when I think of it. For if the Remonstrants should write, that the President pronounced a Sentence which was not the Sentence of the Synod, they should not lie. The Civil Lawyers and Canon of *Franch*, who write much about the Formalities omitted in the Council of *Trent*, urge exceptions of lesse moment than these; so neither was

was there above a third part of the voices asked, *Ex quibus sententia ferri nequit*: Neither was the Sentence in wit, and approved by the Synod, and the bitter words in the Sentence were not the words of any of the *Suffrages*, unless that some of them were spoken by one man one y.

8. Lastly, Whether it be not evident, that the *Doctrine* and *Judgments* of the Church of England are not at all concerned in the *temerarious* Decisions of this Synod. For (1) whereas it was declared in the *Conclusion*, that that was to be accounted the *Doctrine* of the *Reformed Churches*, which was contained in those *Canons*, the *British Divines* moved to have it altered, 'pro-
'fessing, that they being deputed by the *Kings* Majesty, and not
'by the (*English* and *Scottish*) Churches, they had no authority
'to explain the *Confessions* of their Churches; that they delivered
'their own *private* judgments only, which they thought were
'true; that they had concluded many things in their *Canons* as
'true, of which the *Confessions* of their Churches had determined
'nothing, &c. After *Mr. Belcannals Letters*, pag. 40.

(2) Whereas there was a difference amongst those of the
British Colledge about the sense of the words of our *Confession*
(which relate to the *second Article* of the *Reformation*) 'That
'Christ died for the sins of all mankind; or, for the sins of the whole
'world] The Question was, Whether these words were to be un-
'derstood of all particular men, or only of the *Elect*, who consist of
'all sorts of men. (*Mr. Belcannals Letters* of Febr. 9. pag. 2.)
'This *Mr. Belcannal* thought a matter of so great consequence,
'that he propounded it to the *Lord Ambassador*, to procure them
'advice from *England* what course to follow. And what that
advice was, we may collect from his *Letters* of *March 17.*
(pag. 28.) where he tells the *Lord Ambassador*; 'I must needs
'say, That the *Directions* which your *Lordship* hath sent from *Se-*
'cretary *Nanton*, do seem to will us to be as favourable to the gene-
'ral *Propositions* as may be, giving as little offence to the *Luther-*
'ans as we can.

9. Had they differed about any other Article, and sent into
England for advice, in all probability their *instructions* would
have tied them to have had a very tender regard to the *Doctrine*
of the *Lutherans* in that also. This they understood well enough
at last, and therefore, *Seß. 137**. they vindicate the *Lutherans*

* After *Mr.*
Belc. Letters,
pag. 42.

to be part of the Reformed Churches; and because these *Canons of Dort* were not consonant to their Doctrine, therefore they objected against their personal Censure, wherein they declared, *Their Synodical Articles were according to the judgment of all the Reformed Churches*; Itaque addita est ista vox *Nostrarum*. Therefore is that word [*ours*] added, as Mr. *Biscanqual's* Notes report it: But I can find no such words as *Nostrarum* added in the Edition (of those *Acta Syn. Nat. Dor.*) in fol. 1620. But if the *Presidents* could dictate *Canons privately*, or insert them, when they never had been heard of till that hour, wherein they were tendered for *Approbation* (as it appears by the former passages that he could.) He might take the liberty to expunge matters of greater weight and importance than was such a word as *Nostrarum*. And so (as Mr. *Hales* * did (upon occasion) by Mr. *John Calvin*) I bid the *Synod of Dort* Good-night.

* Mr. *Farindous*
Letter to Mr.
Garthwait,
printed before
Mr. *Hales* his
Remains.

F I N I S.

Ὅτι οὐδ' ἔχοντες οἱ ἄνθρωποι ποτὶς, ἀλλὰ πρὶ ἀνάγκῃ ἀφ' αὐτῶν
κατασκευάσμενοι. Ἐπεὶ γὰρ ἀληθὲς ἔκτενα ἐστὶ τὰ ἑμπεδοκλῆος ἀμολογούμενα ὡς
ὅτι μάλιστα πάντων ἀπὸ αὐτοῦ, καὶ ἢ φανώσῃ τις, ἐκείνη ἐστὶ ἢ φανώσεται καὶ
ἢ ἐκείνη, σφραγισμένοι αὐτῷ ὄντες. Ὡς δ' ἐπεὶ τὰ δικάζοντα ὁ Μίνως
διέδωκεν ἡμέτεροι, τὴν ἑμπεδοκλῆος ἀπὸ τῶν Σισύφου καλέσεται, καὶ τὴν
μάλιστα ἀπὸ τῶν Ταντάλου. Τὴν δ' ἐκείνη ὁ δῆμος ἀντιθέτης τοῖς ἐμπροσ-
μασι, &c. Lucianus in Jove Confutato.

Quod Latine redditum sic sonat.

Quæ versio est Vincentii Obsopzi.

Quoniam nos homines nihil voluntarii facimus, sed quadam ne-
cessitate ineluctabili compulsi. Quod si vera sint illa, quæ prius ad-
misisti, quod Parca sit omnium causa; si quis occiderit aliquem,
ea (i.e. Parca) est Homicida. Si quis sacrilegium admiserit,
impositum sibi perpetrat. Quare, si Minos iustum judicaverit
puniet Fatum pro Sisypho, & Parcā pro Tantalō. Quid enim in-
juste fecerunt illi obedientes mandatis? &c.

STIMULVS ORTHODOXVS;

Sive

GOADUS REDIVIVVS.

A

DISPUTATION

Partly *Theological*, partly *Metaphysical*, concerning the *Necessity* and *Contingency* of *Events* in the World, in respect of God's *Eternal Decree*.

Written above twenty years since by that Reverend and Learned Divine, THOMAS GOAD, Doctor of Divinity, and Rector of *Hadleigh* in *Suffolk*.



L O N D O N,

Printed for *William Leak*, at the Crown in *Fleet-street*, between the two Temple Gates. 1661.

STIMULUS ORTHODOXUS

GOODS RELIGIOUS

A
DISPUTATION

On the Right of the Ministry to
administer the Sacraments and
Excommunicate, in respect of
Persons who are

Written above twenty years past, by the
learned Bishop of London, Doctor
Thomas, and others, in the year



Printed by J. Smith, at the
Printers Office, in the Strand,
near the Theatre Royal, in the year



To the *READER*.

Christian Reader,



HIS Piece which I here propose to thy view, was the onely Remain (that I know of) of that Reverend Divine, whose name is prefixed to it. A Work certainly worth two or three hours time to peruse. It came to my hands by buying some of the Books of his deceased Amanuensis. I need to make no Encomium either of the Author, or the Work; the one was very well known to, and is still remembred by some; and the worth of the other needs not beg our Commendation. This our Reverend Author was one of the most eminent Divines at the Synod of Dort, when the subject matter of this ensuing Disputation, and matters of the like nature, amongst other controverted Points, were in contest. Whether our Author was then of that judgment, which he declares in this Disputation, I am not certain. However, if his after thoughts (which commonly are the * best) inclined him to the truth, and swayed his belief, we have reason to blest the God of ^{* Δευτερας} Truth for the discovery. And I heartily wish, that all men, who are ^{επιστηδης σοι} intangled in the briars of these prickly Disputations, (as our Reverend Author calls them) would lay aside all prejudice, and suffer their judgments to be ravished to the embracing of Truth by the ^{σωτηρας} argumentative allurements of Scripture and Reason. Thou wilt find the singular use of this ensuing Piece in affording thee l'ght to, and carrying thee through those obscure intricacies controverted betwixt the Remonstrants and Contra-Remonstrants. And that it may be of this singular use ^{et} benefit, is the hearty prayer of

Thy Friend and Servant in Christ,

J. G.



To the Hon. Secy of the Navy



Very respectfully,
Your obedient servant,
[Illegible Name]
[Illegible Title]
[Illegible Address]
[Illegible Date]



A

DISPUTATION,

Partly Theological, partly Metaphysical, concerning the Necessity and Contingency of Events in the World, in respect of God's Eternal Decrees.

The Sum of the controversy is this.

1.



HETHER or no all things that ever have or shall come to pass in the world, have been, or shall be effected necessarily, in respect of an *irresistible Decree*, by which God hath everlastingly determined, that they should inevitably come to pass?

2. Whether or no many things have not been done *contingently*, or after such a middle manner between *impossibility* of being, and *necessity* of being, that some things which have been might as well not have been, and many things which have not been might as well have been, for ought God hath decreed to the contrary?

An happy composing of this intricate Controversie will be of excellent use, not onely in guiding us safe through the briars of these prickly Disputations of *Predestination*, *Free-will*, the *Cause of sin*, &c. (which at this day have set *Protestants*, *Papists*, *Lutherans*, *Arminians*, *Puritans*, together by the ears) but over and above in easing us of many scruples and perplexing cases, which daily arise in our minds, concerning God's *special Decrees*, and *particular Providence*, in respect of the passages of our life.

But the singular uses of this Disputation will best appear when
it

it is finished; and therefore without any further Preface, I be-
take my self unto it, purposing to carry such an equal eye to bre-
vity and perspicuity, that the Reader shall have no just cause to
say, that I am either obscure or tedious.

1. Opin.

I have already divided the main Question into two particu-
lar *Queries*. Many Divines compleatly Reverend, both for their
knowledge and practice of Religion, (and therefore deservedly
of precious esteem in the *Reformed Churches*) have subscribed
affirmatively to the first *Querie*; maintaining, that whatsoever
any creature doth, *Man or Beast, Plants or Inanimate Elements*
and *Meteors*; God from all eternity hath decreed, that they
should necessarily do it; so that a man doth not so much as spit
without a Decree: yea, they say, that there falleth not so much
as a drop of rain, or riseth a blast of wind, *sine speciali Dei*
jussu.

2. Opin.

Contrariwise, some others of as good (though perhaps not of
so great) a name as they, both for their *Learning* and love of
Orthodox Religion, have subscribed affirmatively to the second;
teaching, that as God in his *wisdom* hath ordered, that some
things are *impossible* and cannot be; some things *necessary*, and
cannot but be; so also hath he poised some things in such an equal
possibility of being or not being, and left it to his creatures choice
to turn the scale, that in respect of him they fall out contingently;
it being as possible for his creatures to have omitted them, as to
have done them.

I have a good while halted between these two opinions, I
have *Sceptically* hovered over them, to see where I were best to
light. Sometimes I have sent out my assent like *Noah's Dove*,
but she misliking her footing, speedily withdrew her self back
again, till at length she finding better entertainment amongst
this second company, she hath returned now at last with an *Olive*
branch in her mouth, with that emblem of peace, uniting my
distractions.

The Arguments by which *Truth* first courted, and at last re-
vised my assent, are those which both confirm the second, and
confute the first opinion.

Arg. 1.

The first manifestly discovers an *Heathenish Error*, lurking
implicitly in the *opposite* opinion: Our Adversaries indeed do
disallow it *explicitly*, and I know they heartily mislike it; but it
will

will too evidently appear, that if that error be *Paganism*, their opinion is little better, which I prove thus; It was the conceit of the antient *Stoicks*, that all things were governed and brought to passe by an inevitable *Destiny*, all things falling out by a fatal necessity, in spite of men and (according to the addition of *Poets*) of gods also. Now do not our *Opposites* in this *Controversie* impose a fatal Necessity on all things? yea, they go further in this point than some *Stoicks*; for (as it may be collected out of some of their writings) though they subjected the main Events and ends to irresistible *Destiny*, yet they supposed the means (by which a man might, though vainly, endeavour to crosse those ends) arbitrary in man's choice. But our *Opposites* impose a necessity on all things whatsoever, not onely upon Ends and events, but also upon the means. For example, according to their Doctrine, God hath not onely decreed that I shall, or that I shall not escape this infection, but he hath also decreed that I shall, or I shall not use the means to escape it. So that all the *Aburdities* that dog the *Stoical* dream of fatal necessity at the heels, are inseparable attendants of this Opinion. For I may not onely say, If I shall die of the Infection, I shall; if I shall not die, I shall not; and therefore I need not use means to avoid it: But also, if I must use means, I must; if I must not, I must not: Seeing Gods decree necessitateth as much to use or omit the means, as to obtain or lose the end. For if their opinion be true, all things whatsoever, end or means of little or great moment, come to passe necessarily and unavoidably, by reason of Gods eternal Decree.

Here they have two *Evasions*.

The first is this, A be it (say they) God hath most certainly determined what shall, or what shall not be done: concerning us, yet his Decree is hid from us, and we must use lawful and ordinary means, for the obtaining of such and such good Ends, keeping on the ordinary course which he hath revealed to us.

Evasio 1.

See the vanity of this shift, our *Opposites* teach, that whatsoever God hath decreed shall be done, and whatsoever is omitted shall be undone. If therefore God hath determined that we should not use such and such means, it is impossible for us to use them; if he hath decreed that we should, it is impossible that we should omit them. And therefore it is more than ridiculous to say, that although God in his secret will hath determined, that

Confutatio.

we should not do such a thing, yet we are to do it, seeing his decree, though it be secret, yet it will have its effect, and it is absolutely impossible we shou'd do that, which God hath determined we shall not do.

Evasion 2. Howsoever (say our Opposites) our opinion is far from *Stoicism*, for the *Stoicks* thought, that all things came inevitably to pass, by reason of an indissoluble Chain and Connexion of natural causes: but we teach, that all events are irresistably necessary, by reason of Gods everlasting decrees, and His Omnipotency daily executing them.

Confutation. This reason is so poor a one, and yet so much made on by some worthy men, that I am more troubled to wonder at it, than to confute it; yet that I may satisfie it distinctly, I will divide the opinion of the *Stoicks* into two particular Tenets.

1. They hold, that all things come to pass inevitably.

2. They thought the reason of this inevitableness of events to be an unchangeable connexion of natural causes.

Our Opposites stily maintain the former of these Tenets. Now let the Reader observe, that the most prodigious absurdities accompanying this *Stoical* error, follow the first part of their opinion, though sequestred from the second. For if all things come to pass unavoidably, what need I care what I do? yea, if I shall care, I shall care whether I will or no; and a thousand the like horrid conceits follow the opinion of the necessity of events, whatsoever we make to be the cause of this necessity.

It is a great point of *Turkish* Divinity at this day, that all things are done unavoidably, and they with our Opposites make Gods will to be the cause of this unavoidableness; and therefore they judge of Gods pleasure or displeasure by the event. Yet there is no *Christian* but abhorreth this *Turcism*, and gives it no better entertainment than *Anathema Maranatha*.

Its too apparent therefore, that albeit our Adversaries are true *Christians*, yet in this point their opinion is guilty by reason of its consequence, both of *Stoicism* and *Turcism*.

Again, if we consider the second part of the *Stoicks* opinion, we shall perceive, that the opinion which we confute cannot be minced, but that it will be compleat *Stoicism*. The *Stoicks* thought the connexion of causes to be the cause of the necessity of events, its true; but what did they think to be the connexion of causes?

causes? doubtless the eternal Laws of Nature, which they supposed to be a *Deity*. It is very probable they thought the *Fates* to be but *Natures* Laws, but whatsoever they meant by the *Fates*, its evident they made their decrees to be the cause of the connexion of causes. How often read we both in *Philosophers* and *Poets* of *Fatumum Decreta*, *Parcarum Leges*, &c. Yea, the word *Fatum* it self is as much as a Decree; as *Edictum* from *Edicere*, so *Fatum* from *Fari*. *Quid aliud est Fatum quam id quod Deus auroquoque: fatur?* saith *Minnius*. Well then, to apply. Do not our Adversaries in this point suppose an inviolable linking of all things together, one necessarily following in the neck of another? Do they not make the cause of this linking to be Gods irresistible decree? Do they not defend compleat *Stoicism*? What part of *Stoicism* do they disclaim? Do they not maintain inevitable necessity, Do they not teach an indissoluble connexion of all things? Do they not believe divine decrees to be the cause of this connexion? Certainly they must needs confess themselves *Stoicks* in this point, unless we will give them leave to grant the premises, and deny the conclusion. I know the *Stoicks* had mis-conceits concerning the *Deities*, (as accounting those to be *Deities* which are not) whose decrees they made the causes of all things; but they were the common errors of *Paganism*, and are beside the point in hand: And truly these set aside, I see not wherein our Adversaries differ from the *Stoicks*. I have prosecuted this Argument more copiously, because it includeth many others, I mean, all those which Scripture or Reason furnish us with, against the error of the *Stoicks*, and they are many; for I think verily, there are few opinions which have a greater retinue of ridiculous and erroneous consequences, than this of the unavoidable necessity of events: Some of them may make one laugh, and some of them may make one tremble. I omit the former, because they are obvious to every mans conceit, and I would not willingly make sport of so serious a matter. Of the last sort I will specify one in a second Argument.

That opinion, which being admitted maketh God the *Author of sin*, is gross and erroneous, that I may say no worse, but so (I speak it with horror) doth the Opinion of our Opposites. I know they are renowned *Christians*, and as they abhor *Stoical* errors, so they hold this damnable doctrine, (which is worse

Arg. 2.

See this Argument confirmed in the Answer to the 4th Objection.

than ever any *Heretick* held) which transformeth *God* into a *Devil*, to be most *accursed*: yet so the case standeth, that as the error of *fatal necessity*, so this of the *cause of sin*, fatally followeth their opinion; which I prove thus.

They teach, That nothing is done in the world, nor can be done, but what God hath decreed to be done. Now it's too certain, that three quarters of the things which are done in the world are *sin*, therefore according to this opinion, God is the principal cause of sins, *Devils* and *Men* are but His *Instruments*.

Evasio.

The usual Answer is, That God is the cause of all the actions that are *sinful*, but not of the *sinfulness* of the actions; of all our works, but not of our *obliquities* and imperfections: As one that rides upon a halting Jade is the cause of his motion, and yet not of his halting.

Confutatio.

Its a hard case when they have but one *frivolous* distinction to keep God from *sinning*: Might I here (without wandering) discourse of the nature of sin, I could prove *sin* it self to be an *action*, and confute this groundless distinction that way; but I will keep myself as much to the purpose as I can, and so answer it thus, or rather confute it.

Concomitantes.

That which is a *principal* cause of any action, is a cause of those events which accompany that action *necessarily*. This Rule is most certainly true. Therefore if God by His decrees do force us to those actions which cannot be done without sin, God Himself (I am afraid to rehearse it) must needs be guilty of sin. For example. If God decreed that *Adam* should *unavoidably* eat the forbidden fruit, seeing the eating of the fruit which he had forbidden must needs be with a gross *obliquity*; I do not see how this distinction will justify God: for *Adam* sinned because he ate the fruit that was forbidden; but they say, God decreed that he should eat the fruit which was forbidden, *necessarily* and *unavoidably*. The conclusion is too *blasphemous* to be often repeated.

The Reader may see how well that common distinction holdeth water; yea, if this *nicety* were found, man himself might prove, that he committed no *murder* though he *stabbed* the dead party to the heart; for at his arraignment he might tell the Judge, that he did indeed thrust his *dagger* into his heart, but it was not that which took away his life, but the *extinction* of his

natural

natural heat and *vital* spirits. Who seeth not the wild *fronzie* of him who should make this *Apology*, yet this is all our Adversaries say for God. They say, His decree was the *cause* that Adam took the *fruit*, and put it into his mouth, and ate that which he had commanded he should not eat. Yet they say, He was not the cause of the transgression, of the commandment.

The example of the *halting* Jade is a meer *impertinency*; for suppose it were (as it is not) applicable to us, who halt *naturally*; yet *Adam*, before this action, was *sound*; and therefore God *hesitating* him to such an inconveniency, dealt with him as if one should drive a *lusty* *Nag* into rough passages, where he must needs break his leggs. Neither is it (as I said) applicable unto us the *lame* posterity of *Adam*, for he who rideth an horie that was *lame* before, although he be not a cause of the *impotency* which he findeth in the horie already, yet in urging him to motion, he is now a *cause* of the *actual* imperfection in the motion, and so perhaps a cause of encreasing the *impotency* for the future, though he were not the cause of his lameness, yet he is of his limping at that time. Let the horse stand still, and see whether he will halt or no. Marry if the horse go of himself, then the *Rider* is no cause of his halting, and so we may say, that all our *haltings* are from our selves without any *instigation* from God.

I know our Opposites have another shift, teaching, that God useth to *punish* one sin by making us to *commit* another; so that although we *sin*, He doth but *punish*.

Albeit I do not believe this to be true, as 'tis commonly expounded, yet I abstain at this time from a farther examination of it, because it weakens not my Argument about *Adam*; for his sin was the first that ever he committed, and the *original* of all that ever followed; and therefore if Gods decree were the *cause* that he ate the *forbidden* fruit, as our Adversaries teach, its apparent whom they make the *Author of all sin*. These two Arguments well scanned, are sufficient to make any (not fore-stalled with pre-conceits) to be afraid of that opinion which believeth all things to come to pass *necessarily*, by reason of Gods *irresistible* decree, and therefore they shall suffice for the confutation of it.

Moreover, seeing it is clogged with such *monstrous* consequences,

quences, me-thinks our opinion should be far more *amiable*, which giveth no countenance to such hideous mis-shapen errors, as it will appear by the process of this disputation.

Now I proceed to the confirmation of our opinion, concerning the *contingency* of some events in respect of God, by two Arguments more.

Arg. 1.

The first is this, That God hath decreed that all his creatures *ordinarily*, and for the most part, should work according to their several *kinds* and *endowments*, by which he in the Creation distinguished them: For illustration they may be ranked into three several forms.

1. In the lowest stand the meer *natural* Agents, *inanimate* and *senseless* creatures; to these God hath given certain *instincts* and *inclinations*, by which they are *determinately* swayed to these or these certain *effects* and *operations*, unless they are *outwardly* hindered: for *heavy* bodies cannot chuse but *descend*, *fire* cannot chuse but *burn*, &c.

2. In the second stand the *Sensitive* creatures, four-footed *beasts*, *fowls*, and *fishes*; to these God hath given *sense* and *knowledge* to discern what is good for their *nature*, and what is bad; and amongst diverse goods to prefer that which is best. He hath given them also a *free appetite* or a kind of *sensitive will*, by which they may either *freely* prosecute, or avoid such objects as they like or dislike; not *determinately* tyed to this or that certain *operation*, as the other were. A *stone* cannot choose but *descend*, but a *beast* may as well go up hill as down, &c.

3. In the upper Forme are *Men*, reasonable Creatures, whom God hath made more *voluntary* than the other, by giving them greater *freedom* of choice, and presenting unto their more elevated knowledge a great *variety* of objects. Now then, without doubt, God distinguished thus his creatures in *abilities* and *faculties*, that they might *operate* in their several *kinds*, that the *natural* agents might work *naturally*, the *voluntary* *voluntarily*, as that eloquent French-man *Du Vain* hath well explained this point. The truth of all this no man will deny *explicitly*: Well then, let them hearken to the consequences of this truth, so common both in *Logick* and *Metaphysics*, among those who handle of *natural* and *voluntary* causes. If God hath decreed that many things should be done *voluntarily* by his creatures, then

then also hath he decreed that many things should be done *contingently*, in respect of him; but the first is granted truth, therefore the second should be. The connexion I prove thus. All things are done *contingently* in respect of God, which for ought he hath decreed might with as much *possibility* not be as be: But all things which are done by the creatures *voluntarily*, may as well not be done, as done; therefore if he hath decreed that many things should be done *voluntarily*, He hath also decreed that they should be done *contingently*. The *Minor* is evident, because if the creatures may not as well *omit* them as *do* them, they do them not *voluntarily* but *necessariy*.

This Argument both confirms and explains our Opinion, shewing how and why many things come to pass *contingently* in respect of God; yea, it maketh it questionless, that God hath decreed that many things should be done *contingently*, or after such a *resistable* manner, that they might without *frustrating* His decree have been *left* undone: yea, we see now, that *contingency* it self is *necessary* in respect of Gods will, who will have many things done *voluntarily*. Otherwise to what purpose did God give his creatures *will*, if he will not suffer them to use them?

See again the inconveniencies of the former opinion, which confoundeth all sorts of creatures, and makes a man to operate with no more *freedom* than a *block* or *stone*. For according to our Opposites, I eat, or drink, or walk with as much *necessity*, as *Lead* sinketh down. God hath decreed that that should sink, and therefore it must; and so God hath decreed that I must walk a *mile*, and therefore I must.

Here they have a starting hole, but it is so poor a one, that it doth not relieve but disgrace them. They say, That Gods decree doth not *compel* any mans *will* to any thing, that he should do such a thing whether he will or no; but he so disposeth and worketh it, that it shall desire that which God would have done. And therefore, they say, Man hath use of his *will*, because whatsoever he doth, though *necessitated* to it by God, yet he doth it *willingly*.

Evasion.

This *flim-flam* would move any mans patience, but I will be serious. The prerogative of a *voluntary* Agent consisteth not in doing that which it desireth to do, or rather in desiring to do that which it doth, for according to them, man desireth the

Confutation.

the thing because it is to be done, yet it is not to be done because he desireth) in freedom from *coaction* and *violence*; but in a liberty of *choice* to do or not to do this or that, and so in freedom from the *necessity* of *immutability*. So that still for all this *shift*, they make *man* no more *voluntary* than a *stone*. A *stone* hath a *natural* propension or kind of *appetite* to fall downward, yet because this appetite is restrained *necessarily* to this *term*, so that the *stone* must needs fall down, it cannot be said to descend *voluntarily*, in any propriety of speech. Is not this just a mans case according to them? A man drinks, they grant he doth it *voluntarily*; yet they say, his *will* is so restrained by Gods decree to this action, that it was not possible for him to omit it. What difference is there now betwixt the *will* of a *man* and the *will* of a *stone*, onely that God employeth a man in more actions, which altereth not the case? Surely if this be true, it was no wonder *Deucalion* and *Pyrha* got *stones* turned into men so fast.

This Argument doth so intangle our opposites, that although in the Question about *particular* providence they are peremptory for the *necessity* of all events in respect of God; yet when they come to the question about *Free-will*, and more particularly in *free-will* about *natural* matters, as walking, sleeping, riding, &c. they speak so off and on, that one may plainly perceive how they have a *wolf* by the ears: Sometimes they do yield *Free-will* in such things, not considering how they contradict what they said before about *particular* Providence; sometimes they yield it, they say, not so much because they yield it to be true, as because they will not contend about such *petty* matters; a very sleeveless put off! sometimes they stiffly deny it, but they are unwilling or unable to produce any Arguments worth a rush.

Arg. 2.

That opinion which makes Gods knowledge absolutely *infinite*, and most glorifieth His *omniscience*, must needs be better *Divinity*, than that which supposeth by its consequence Gods knowledge to be but *finite*. Now our opinion doth the first, our opposites the second; therefore. The *Minor* Proposition I justify thus. An absolute *infinity* in knowledge must be either in respect of the *number* of objects, or in respect of the *manner* of comprehending them. Now according to their opinion, in these respects Gods knowledge is but *finite*. Ergo.

For

For the first respect, to speak exactly, it cannot make knowledge compleatly *infinite*; for seeing there cannot be an exact *infinite* number of *Objects*, seeing that all things that ever were, or ever shall be, cannot be truly *infinite* in number; it is impossible that any knowledge whatsoever should be properly termed *infinite* in this respect. Yea, seeing the vastest number, and most incomprehensible to our mortal *Arithmetick*, may in it self be doubled and trebled, it is an infallible truth, that any knowledge in this regard may be trebled also, and yet remain *finite*, if we speak not *vulgarly* or unlargely, but *Metaphysical* exquisions. Well, come to the second Respect, here also our Opposites do much *debate* Gods knowledge, making it but *finite*, and that not of the largest sort; for while they teach, that God hath decreed how all things shall *infallibly* come to pass, they require indeed of God an *infinite* power, whereby to execute his decrees, but seeing all things shall be effected as He hath decreed they should, a *finite* knowledge may well serve the turn. What wonder is it if God *fore-know* what will be done, if he can but *remember* His own decrees? It requireth indeed a *large memory*, but not an *infinite knowledge*.

Suppose a man had but that power to bring to pass what he determined, it would be no strange matter if he could *foretell* future events: He would make a hard shift with his *Hypomnemata*, Registers, and Records, and the Art of *Memory*, but he would remember what he had *con-riv'd* should come to pass, in such and such a Country.

Wherefore in the second Respect, *viz.* in the manner of comprehending of things, they make the Divine *Prasceience* to be but *finite*, whilst they teach, that God knoweth how all things shall come to pass; because the same *knowledge* is the cause, by vertue of decrees, of whatsoever shall be effected in the world.

Now that our opinion attributeth unto God a knowledge exactly *infinite*, and makes His *Prasceience* more wonderful, it will plainly appear. God, say we, *ab aeterno*, hath ordered that such *Agents* as he created *voluntary*, should have a double *liberty* in their operations, *viz.* a *liberty of contradiction*, to do, or not do; as a *Painter* may choose whether he will work or no: and a *liberty of contrariety*, to do a thing after this or that manner; as a

Painter may use what colours, in what quantity, after what fashion, he pleaseth.

Now then, God leaving to His creatures free Liberty, to work or not to work, after this or that manner, so that for any necessity imposed upon their actions by Him; whatsoever they omit, was as possible to be done, as what they did: And yet from all eternity fore-knowing whatsoever his creatures would do, or not do, his fore-knowledge must needs be infinite, and most admirable. Infinite, I say, not in respect of the number of objects, for so, as I said before, no knowledge can be infinite: but in respect of the omnipotent and boundless manner of actual comprehending those things with an infallible fore-sight, which in respect of God were contingent, their not being being as possible as their being. And indeed this fore-sight of future contingents, is the true character and Royal prerogative of Divine knowledge: and Ergo in the 41 of *Ezay*, God upbraideth the Pagan Deities with this privilege peculiar to Himself, though jugglingly pretended by them in their lying Oracles, vers. 21. The Lord biddeth them produce *Gnatzumotheken*, the strongest Arguments by which they could prove themselves Gods; and in the next verse he particularizeth, and thrice bids them tell, if they can, what shall happen in the times to come. Its worth the observing, how that there was never any sort of Diviners Artificial (I speak not of Devils, Witches, Gypsies, and such palpable Impostors) that undertook to fore-tell future contingents: for if you prove those things which Astrologers and Physiognomers undertake to fore-tell, to be meer contingents in respect of the Horoscope or Complexion, and no way to depend on them as natural causes; you have proved their Arts to be but Impostures. How much then do our Opposites dishonor God in this case, making the great miracle of his foresight of future contingents to be as much as nothing? seeing they say, that albeit they are contingent in respect of us, yet they are necessary in respect of Him. When any man hath answered any of these four Arguments, then will I change my opinion. In the mean time I proceed to the vindicating of it from such exceptions and objections, as our enemies in this case make against it. The dissipating of those mists wherewith they endeavour to obscure this opinion, will not only clear the

truth:

truth of it, for belief; but also the sense of it, for understanding.

First, they say, That while we avoid their *Stoicism*, as we term *Obj. 1.* it, we fall into flat *Epicurism*; for while we make so many things in the world to fall out according to the inconstant bent of voluntary Agents, we *Deify Chance*, and make *Fortune* a goddess; we do in effect deny Gods *providence*, which they say makes all things come to pass according to a most wise and constant method.

I will be as forward as any man to *Anathematize* him, who soever he be, who holdeth any thing to fall out *fortuito* in respect of God: I will make it most evident, that our opinion makes no *Chance* in respect of God, and most sweetly illustrates Gods *Providence*.

Ans.

First, There is a vast difference between *Contingency* and *Casuality*. *Contingency* is an equal *possibility* of being or not being: *Casuality* is the coming to pass of an event *ex improviso*, beside the fore-thought, as I may say of the thing. Now it is our assertion, that many things fall out *contingently* in respect of God, because he imposed no *necessity* upon their being, but left them to the pleasure of the inferior causes, that they might as well not have been, as been. But we say withall, that nothing falleth out *accidentally* or *casually*, in respect of God, because nothing cometh to pass without his most certain and unerring *fore-sight*; he knowing from all eternity what his creatures would do, though he left it to their pleasure to do what they list.

In *events* there is a great difference between *Contingency* and *Casuality* of events in respect of men; for most things we do, we do *contingently*, we being not bound by any *inevitable necessity* to do them; yet as long as we do them upon certain *persuasive reasons*, for certain *ends*, we do them not by *chance*. The same *events* yet are not after the same manner *contingent* in respect of God, as they are in respect of us; for He out of the Prerogative of His *Deity* fore-knoweth them; but we, by reason of our *mortality*, cannot have *infallible* foresight of them; and what *fore-sight* we have, is in a very little distance.

And indeed, if this point be *punctually* canvased, we shall perceive, that in that same proportion we have any *knowledge*

of them, they are not *contingent* but *necessary*: for every thing, so far forth as it is in *existence*, or in near preparation for it, is *necessary*.

Contingency is the middle point between *necessity* and *impossibility* of being; and therefore so much as any thing inclineth to *existence* it is *necessary*. The want or neglect of the distinction between *contingency* and *casualty*, hath been a great cause of the error we confute: for our Opposites still taking *fortuito* and *contingenter* for *Synonyma*, because they would have nothing *casual* in respect of God, therefore they would have every thing *necessary*; not discerning the middle path which we walk in between *Epicurism* and *Stoicism*.

Concerning Gods *Providence* we teach, that although according to that *ordinary* course (which we call *nature*) which he hath prescribed for the operation of his creatures in the decree of Creation, many things fall out according to the *free choice* of *voluntary Agents*, no way by Him *necessitated*; yet God is still busie with a *double* providence. The first is *universal*; by this, whatsoever *natural Agents* do *contingently*, He *fore-seeth* most clearly, and *ordereth* it most wisely, according to His *glory*, the *preservation* of the *Universe*, and *good* of His *creatures*. The second is *particular*; by this He puts in oft-times a *miraculous* finger into such *contingent* business as respects his *Church*, and oft-times so worketh the heart of the *voluntary Agent*, that sometimes he doth that which (if he had been left alone to himself) he would not have done; and sometimes is secretly diverted from the doing of that, which otherwise he would most *willingly*, and (in all likelihood) could most *easily* have done.

And here our Opposites may please to observe, how our opinion is so far from denying *particular Providence*, that it onely maintaineth a Providence properly termed *Particular*: for that *particular Providence* which our Opposites so much talk of, if it be well looked into, will appear to be in no better sense *particular*, than the *Roman Church* is *universal*.

They say, That there is not any *numerical act* performed by any creature, without an *eternal decree* from God; this they call *particular* providence. Alas! this is the *general* which concerneth all the actions performed by all things, or at least one mixt of *general and particular*. As for example, *Because it raineth to day*

day, God so ordering that it should, is it any sense to say, This rain was by the particular providence of God, unless we espied extraordinary matter in it? We therefore call that universal providence, whereby God directeth whatsoever His creatures do, according to their natural propensions, for the preservation and good of the Universe. We term that particular or speciall providence, whereby God interposing his extraordinary power amongst the contingent affairs of Common-wealths, or private men, sometimes by sensible miracles and prodigies, sometimes by His secret omnipotency, sensible onely in the Event, manifesteth His Mercy or Justice, to His own Glory, or good of His Church.

This is properly termed special providence, and in this sense it is taken by LaVosino the Italian, in his *Traët, De particulari Providentiâ*; and by those who have wrote of that subject. Well then, I will now specify my faith concerning Gods Providence.

First, it is very probable, that petty trivial matters, such as are indifferent, not onely in respect of themselves, but also of their consequences, fall out altogether contingently, without any necessitating decree. These matters of lesser moment are of three sorts.

1. The toys and trifling vanities of voluntary Agents, such as the Italians term *Badalucii*, or *Ballocametti*: What a company of idle gestures and sporting tricks use we every day, which doubtless for ought God hath decreed, we might have as easily omitted?

2. The petty consequences of the main actions of natural Agents: for example, though the main drift and scope of the operations of the Elements and Meteors be according to the method eternally prescribed them by God; yet some particular events accompanying their operations, some circumstances questionless were not prefixed by a particular decree; as now and then it hapneth to rain when the Sun shineth, I cannot believe that there's any special decree concerning this.

Hear I would have the Reader observe how these events are not so properly called contingent, as those other are; for they

they were swayed by no decree either *general* or *special*, from the middle point between *necessity* and *impossibility* of being. But these, though they are *contingent* in respect of a particular decree, and may as well not be as be, for ought God hath *precisely* determined concerning them; yet in respect of the *general* method prefixed to *natural* Agents, they do necessarily come to pass, because their main office cannot be performed without these circumstances and consequences.

The last sort are mixed of the two former, and include all such *evens* as result from the *contingent* concurrence of *natural* and *voluntary* Agents; as when the wind bloweth off ones hat, &c. to say that God *particularly* decreed such trifles, I think it injurious to the *Majesty* of His Determinations. But here by trifles I mean such matters (as I said before) which are *indifferent*, not only in respect of themselves, but also of their consequences.

2ly. I believe, that things of greatest moment are done *necessarily*, by the *immediate* power of God, either by *swaying* men from their own proper inclinations, or by *supernatural* means quite crossing their enterprises. So ye read in the *Scripture* and *Church-stories*, how God hath sometimes quite changed the hearts of men for some great purpose concerning his *Church* and *glory*.

3ly. I believe that the middle sort of events in the world, such as are neither *trivial* nor yet *extraordinary*, the ordinary serious matters which concern *Religion*, *Common-wealths*, the *temporal* and *spiritual* good of private men, the preservation from confusion, &c. Of these, I say, my belief is, that though *ordinarily* men and unreasonable Agents do things *contingently*, yet God doth so manage this *contingency*, dally and hourly interposing His power according to His *Mercy* or *Justice*, that very few matters of consequence are merely *contingent*. For example, Because I see *Marriages* for the most part to be either a great *curse* or a great *blessing**, I am so far perswaded of the truth of the common saying, that I think that *Marriages* for the most part are *made in heaven**, before they are on earth. Let a man diligently peruse any story, and he shall find many things done

* This may so happen upon the post-fall.

* Sure *David* was not, a *Sam.* 14. 27.

done *ordinarily* according to the *natural* bent of *particular* persons, and so *contingently* in respect of Gods; and yet let him joyn all things done by all the *Actors* in the story together, let him accurately observe how one thing followeth upon another, he shall find, that still at the last there will be something from the *finger* of God manifesting the glory either of His *Mercy* or *Justice*. If we read the History of the *Reformation*; begun by *Luther* and other Divines of *Germany*, we shall perceive many things done by the *natural* humors of men, by the guidance of *Divine* wisdom made admirable furtherances of the *Reformation*. The like may be said of *Henry* the 8th. his *Marriage* (which set most *Universities* in *Christendome* a Disputing) and the dissolution of *Abbeys*. The like indeed may be observed in any History, especially if it concern *Religion* or a *Christian* Commonwealth; for I conceive that Gods *Providence* is more or less remarkable in a place proportionable to the profession of *Religion*. Let a man but diligently observe the pious passages of his own times, let him mark how the chief *Actors* in them do all things according to their *particular* bent and *private* humors; yet let him note the upshot, he shall perceive, that there was some *secret* guide which directed all to Gods glory, though men do what they list according to their own pleasure. The best Demonstration of this most usefull and delightfull truth every man might best make to himself, if he would but seriously and circumspectly consider the whole course of his own life, and mark how (whatsoever he hath done out of the absolute *freedom* of his choice) his actions have been turned and winded now and then *contrary* to his *intent*, now and then *beyond* it, now and then *beside* it; sometimes to his *grief*, sometimes to his *comfort*, always to be examples of Gods *Mercy*, or His *Justice*; he will easily perceive, how excellently the *Divine Providence* worketh upon *Contingencies*.

If men would be busied upon such contemplations, they would not shuffle away so many good hours with those waking dreams of *fantastick* solitary discouragements, which *Charron* and others have wisely taxed.

Here

Here the Reader may see how I suppose some things *necessary*, some things *contingent*, some things *mixt*, by reason of divers circumstances of both kinds; by no means undertaking precisely to *determine* how many things are done *contingently*, or how many *necessarily*, &c.

Now as we have formerly shewed how our opinion doth most exactly Blazon the *Divinity* of Gods *infinite knowledge*, by which He *simply* knoweth all things; so also it doth most clearly set forth the honor of His *active wisdom*, by which he *governeth* all things; for, to order all things in an harmonious concord to good, (whatsoever the confused distracted discord of *choices* in inferior causes produce) is a more glorious and superlative act of wisdom, than *first* to decree how all things shall be done according to *certain platforms*, and to see them effected *according* to them: Yea, this conceit (though it be *Stoicism* in it self) yet it openeth a greater overture to *Epicurism* than ours; for *Epicurus* and his fellows believed there were gods, but they imagin'd that they incumbred not themselves with the ordering of *sublunary* matters, but suffered matters here below to go for the most part according to the *natural* and *eternal customs*. Even so; if according to the *opposite* Tenet; God hath *ab aeterno* prefixed an *irresistible* tenor and method agreeable to which all things should for ever *necessarily* come to passe. God might *ab aeterno* also, from the same instant He made His Decrees, let all things alone (according to *Epicurus* his conceit) * seeing all things must come orderly to pass, by virtue of His Decree, though he slept all the while.

*For our *Opposites* say,
*Que Deus decrevit sponte
fluunt.*

Object. 3.

But our Doctrine (they say) contradicteth the Scriptures; our Saviour telleth the Apostles, that *the hairs of their head were numbered*, that not so much as a contemptible Sparrow falleth without his Father. Therefore the pettiest matters in the world are determined by God Himself.

I remember the Marginal Note indeed in the Protestant Italian Bible upon *Matth. 10. 29.* upon these words, [*Yet not one of them falleth to the ground without your Father*] saith thus, [*Che non intravenga il decreto ala volonta sua, &c.*] i. e. But so that His decree and will came between: But this gloss is impertinent. The meaning of the place is this, Not one of them

them falleth without Gods *privy* and *permission*. The scope of our Saviour was to *comfort* and *encourage* his Disciples, whom he was now sending abroad into the world as *sheep among Wolves*; to this purpose he tells them, that *the hairs of their head were numbred*, &c. the number of them was known to God, without whose *permission* they could not lose one of them. That not so much as a Sparrow falleth without their *Father*, &c. i. e. without the *knowledge* and *permission* of Him who was their loving Father: And therefore he bids them not to be afraid, seeing if such trifles could not be without Gods *permission*, doubtless God, who was their more *special* observer, would not suffer men to meddle with them, more than should be for His glory and their good. So that it cannot without absurdity be hence concluded, that God hath made any *speciall* decree concerning Sparrows; for, (as St. Paul saith) *Doth God take care for Oxen?* so say I, *Doth God take care for Sparrows?* Here it is worth the observation, that the Arguments (for the most part) which our *Opposites* produce for the *necessity* of all events, and their kind of *particular* providence, are such which (as one saith) *Aut nihil concludunt, aut nimium*, conclude either not so much, or more than they would have them; being much like the garments which were made for the Moon, either too big or too little for their conclusions, for either they are drawn from *particular* examples, and prove nothing at all, (as when Calvin proveth that there ariseth no wind without a *special* decree from God, because he caused the *South-wind* to bring the *Israelites Quails*, and sent the *tempest* which caused *Jonas* to be cast into the Sea) or else they are deduced out of such reasons and Scriptures, which (as they handle them) prove God to be the *Author of sin*, and so a great deal more than they are willing they should.

But our opinion may seem to patronize the proud error concerning *Free-will*; for if God doth not *Necessitate* our Actions, but leave them to our inclinations, so that it is in our power to work or not work; we have *freedom* of will to do or not to do, whatsoever we do *contingently*. Object. 3.

These words [*which we do contingently*] are well put in; for we say many things are done *contingently* in respect of God, yet many we say are done by Gods *special* determination. But

Solution.

'tis most certainly true, that good duties, properly so called, (to which we are tied *pro hoc statu*) are never performed without choice and freedom. Which therefore (amongst other privileges of Christ's purchasing) are restored under the spiritual Jubilee of the Gosp.^l, and intimated on us by the holy Ghost as one special part of our Redemption. *If the Son make you free, then are you free indeed.* And, *where the Spirit of the Lord is, there is liberty.*

In answer then to the Objection, I say, That, for our natural actions, as eating, walking, &c. I believe that ordinarily we perform them freely and contingently in respect of God. Likewise I doubt not, but as the ancient Heathens *Aristides*, *Socrates*, *Cato*, *Fabritius* (so many now a days perform many things civilly and morally good, being left alone * to their contingent educations and complexions. But for matter of grace and salvation, I confess, to the glory of God, that in us (being dead in sins and trespasses) dwelleth no good; That we cannot so much as think (much less do) any good, unless the holy Ghost giveth us the power both to will and to do it.

* I do not reject the opinion of restitution, grace, if it be well expounded.

* The opposite Tenet alloweth not Adam Free will in his innocency, as I could easily prove, and is partly affirmed already by the third Argument.

Adam before his fall * was equally poised between perseverance and defection, but he falling by the freedom of his choice, lost those perfections which made him free: so that if his posterity do anything truly good, it is from God, not from themselves; whatsoever bad they do, it is from themselves not from God.

Here it may be noted, that we may do many things contingently in respect of God, which yet we do not freely but necessarily in respect of our selves; as our sins are contingent in respect of Him, because he never imposed any necessity of sinning upon us; yet they are necessary in respect of our selves, seeing we being left to our selves cannot but sin. So many things which are contingent in respect of our nature, may be in some sort necessary in respect of our persons; as those things which our complexions, or customs and habits necessitate us to: But this is an impertinency.

Obj. 4.

They say moreover, that our opinion contradicth both Scripture and Philosophy.

1. For Scripture, it is said, *Act. 14.* that in him we live, move, and have our being; by which words we are taught, that all our motions, of what kind soever, either natural or moral, vital or rational, are not only guided, but also caused by God Himself.

2. Both

2. Both in *Logick* and *Metaphysicks* there are divers Rules consonant to this Scripture, as [*Causa cause est etiam causa causati: causa secunda non agit nisi meta a prima, &c.*] Therefore man doth no kind of thing but God is the first cause of it, and consequently whatsoever we do, we do necessarily in respect of Him.

This is one of the Arguments which proveth more than our Adversaries would have them, and by these Rules have I formerly in the second Argument proved, that they make God the Author of sin; for if *causa causa* be *causa causati* (as doubtless it is) while they make God the cause of all those actions, which either are sins, or the causes of sins, questionless they make God (according to their own Argumentation) the cause of sins. But they have a limitation for this Rule, and say, that it holdeth in *causis essentialiter subordinatis*, as they say, that God is the cause of all those things which are essentially and directly done by our wills; but sins proceeding from the depravation of our wills, are effects of a cause, not directly subordinate to God. The limitation is sound, but not applicable to their instance; yet, the limitation it self quite spoileth them: For 1. While Adam's will was yet sound, they teach, that God decreed that Adam should eat the forbidden fruit; now at that time they cannot say, but that Adam was a cause essentially subordinate to God. 2. They teach, that God is a cause not onely of our actions, but also of our volitions, as I may say; then these being the causes of our sins, are directly subordinate to him.

3. Let us consider not onely the subordination between God and our wills, but also between our actions and their motives, and we shall perceive, that according to the abuse of these Rules, they make God the cause of our sins. For that Rule, *Causa cause est causa causati*, is infallibly true expounded thus, The cause of any effect, is the cause of all such events as necessarily follow that effect.

Now then, if (as they say) God be a necessary cause of all our particular actions, seeing our actions in reference to such and such objects must needs be sinful, it is manifest what followeth. For example: Though to take money in general be no sin, yet to take this or that money, being none of our own, is a sin. Now then, if God be a cause of this action in reference to this object (as he is if he be the cause of this particular action) it is impossible their

Answ.

Doctrine should excuse God from sin. *Eating*, in reference to the forbidden fruit, was a *sin*; but according to them, God was a *principal* cause of eating the forbidden fruit. *Ergo*.

Minor prob. They say he was the *necessitating* cause of this particular action.

Eating was a *natural* action, the *indivination* of this eating by an *unlawful* object was a *moral* obliquity.

But God was the cause of this *individual*. *Ergo*.

The like may be said of all our *sinful* actions. *When I have drunk sufficiently both for the necessity and comfort of nature, to drink a cup more is sin.* But our Opposites teach, that I cannot take up this superfluous cup without Gods *speciall* determination: *Ergo*.

This Doctrine is enough to make ones hair stand an end, making God (whatsoever they say) the *cause* not onely of our *actions*, but also of our *obliquities*: for what are the *obliquities* of our *actions*, but the placing of them upon wrong *objects*? If therefore they make God the *principal* cause of all our *particular* actions, most of which are particularized by bad objects) what do these men make of God? But Recrimination is no answer:

Hitherto I have shewed (though perhaps without method, yet, I hope, not without profit) how our Opposites are wounded with their own weapons. Now I will take their weapons out of their hands, and teach them the right use of them, shewing how God is the *cause of all things*, onely not the cause of *sin*: a cause of all good things, yet so as that many good things are *contingent* also.

We have shewed in the third Argument how God hath ordained, that all sorts of *Inferior* or *second* causes should work according to their proper kinds, that *voluntary* Agents should work *voluntarily*, &c. God then is the *first* cause that all things do work and that they do work in certain kinds: If so, then God is the cause that many things are done *contingently*; one of the chiefest sorts of *second* causes by this appointment working *voluntarily*, and therefore *contingently*, which connexion we have formerly justified. This being well understood, will instruct us not onely that it may be so, but also that it must be so. That God being the *necessary* cause of all good things, yet all such things are not *necessary* effects of Him. For example, It is impossible that man should do any thing without God, therefore God is a cause *necessary*,

cessary to the being of all things effected by him; yet because many things done by the free choice of man, might as well have been omitted (God no ways constraining him to them) these are not necessary effects of God. The Reason of this is, because God hath decreed that man should work *voluntarily*, having liberty to do as well one thing as another, yet so that God giveth him the strength to do whatsoever he chooseth to do, and ability to choose what he will without limitation of his choice, (for this were else) to take it away, and to make man an *involuntary* Agent.) For example, God hath given thee strength of body; he hath given thee also ability to choose in what exercise thou wilt employ it; thou chooseth to Ring or Dance; God then the Author of thy strength is the chief cause of these exercises, yet so, as they are *contingent* in respect of Him, because thou mightest have omitted them hadst thou pleased. By this we may plainly see, how God is the principal cause of all things of which he is capable to be a cause; and yet many things are *contingent* in respect of him. This being cleared, we may with more facility conceive, how and in what sense God is the cause of all we do, and yet we onely the cause of sin.

God sustains us when we are about our sins; even then, in Him we live, and move, and have our being, as well as when we are better busied. God giveth that strength by which we commit any sin, yet because he doth not necessitate or incline unto it, but we of our selves abuse it to wickedness, God hath still the part of a Creator, we onely are *sinful*. An example will make this clear, Suppose a King delivereth to his Subject Men, Weapons, Money, and Warlike provision, that he may fight for his Honor against his enemies; his Subject proves a Traitor, and useth all his Sovereigns strength against himself. His Sovereign here is a cause that he hath the command, and doth the Office of a Captain; but he is no cause of his Treachery, the offence is onely the Captains, and the wrong is onely the Sovereigns. This is just the case between God and us; God hath given us many excellent faculties both of body and soul, which he intended we should use to his Glory; in obedience to his commandements; and resist His and our enemy the Devil; we most traiterously siding with Satan, have abused His gifts to His Dishonor; God did the part of a Creator, we of Rebels. A man lives intemperately, God gave him not strength

to this purpose, he *necessitated* not the man to this intemperancy: Man therefore onely sinned, God is dishonoured. The King made his Subject *able* to rebel against him, by delivering his *military* furniture unto him; the verier *miscreant* he that did rebell against him. So God made *Adam* indeed *able* to sin, but he never *intended* that he should sin with that ability. God then is the *cause* of all those things in which we sin, and yet whatsoever he doth is exceeding good; he is not the *cause* that we *intend* any sin, but the *cause* that we are *able* to commit those sins we intend; and yet he *intended* not our abilities for sin, but for his Service. Of all our good actions he is the *first* cause, we are the *second*: of all our sins we are the *proper* cause, he is onely the *Conditio sine qua non*.

But here some man may say, That *choice* or *election* of an *unlawful* object (upon which we misplace our actions) is that which maketh us sinners; now this being an act of our *will*, it must suppose also the *concourse* of God; how then doth our opinion clear the point? The same Answer abundantly sufficeth; God made *Adam* able to be *willing* to sin, but he made him not to *will* sin: God set before him *life and death*, that he did *choose* death it was by the *strength* of will given him of God; but God did not *bind* him to *choose* death, for that were (a *contradiction*) a *necessitated* choice.

Object. ult.

Briefly, whatsoever we choose, we do it by the power by which we are *voluntary Agents*, yet if we choose death, God is not to be blamed, (for he made us *voluntary*) and therefore it was as *possible* for us to have *chosen* life. If the nature of a *voluntary* Agent be well observed, this point will be most evident.

The last objection is this, Gods *fore-knowledge* of all *utures* is most *infallible* and *necessary*: Ergo, All *utures* in respect of him fall out *necessarily*, otherwise it is possible God may be *deceived*; yea, if many things fall out *contingently*, Gods *fore-knowledge* of them can be but *contingent*, depending after a sort on mans *free-will*.

This Argument is *plausible* at the first view, but if it be touched it falls to shatters. It is one thing to know that a thing will *necessarily* be done, and another to *know necessarily* that a thing will be done. God doth *necessarily* and *certainly foreknow* all that will be done, but he doth not know that those things which shall be done *voluntarily* will be done *necessarily*: he knoweth that they

they will be done, but he knoweth wthall; that they might have fallen out otherwise, for ought he had ordered to the contrary. So God necessarily knew that Adam would fall, and yet he knew that he would not fall necessarily, for it was as possible for him not to have fallen. It was the *antient* (and is still the true) opinion, That Gods *Prasceience* is not the cause of *Events*; he *fore-knoweth* all things because they will be done, things are not done because he *fore-knoweth* them. The *infallibility* of his knowledge consisteth not in the *immutability* of his decree, but in the *prerogative* of his *Deity*; it is impossible therefore that any man by his *voluntary* manner of working should *delude* Gods *fore-sight*; not because God doth *necessitate* his will to certain effects, (for this were indeed to take it away) but because his *fore-knowledge* is *infinite*.

Let our hearts therefore be never so full of *Mazes* and *Meanders*, turning and winding, yet *Πάντα ἴδων* *Δις* *ἐπὶ* *ὅλησιν*; (to use the *Pers* language) the *al-seeing* Eye of God cannot but espy them long before, not because he himself *contrived* them (for then it were no wonder if he were *κατάλογος*) but because to Him (who is every way *infinite*) all things cannot be but *present* and *ὑπαρχοντα*, which is the significant word of the *Author* to the *Hebrews*, signifying *open*, by a *metaphor* or similitude drawn from a word that signifies, *having the faces laid upwards*, because such as lye so have their face exposed to the sight of all men.

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